



The Improvement Era

October 1962

E R A



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"Ahead of the West"

Speaking of getting ahead, this is the theme of the 1962 BYU Homecoming, Oct. 26 to Nov. 3. Everyone is invited, especially the "old grads." Following are the Homecoming activities:

Oct. 26—Selection of queens by student body voting.

Oct. 29—Forum speaker, William Lederer, best-selling author.

Oct. 31—Devotional Assembly.
Matinee dance.

Nov. 1—Queen's banquet.

Nov. 2—Homecoming Assembly.
Homecoming dances.
Judging of house decorations.

Nov. 3—Big parade in downtown Provo.
Football game with New Mexico.
Open Houses.
Concert and "Fieldhouse Frolics."
Alumni dance and dinner.

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Exploring the Universe

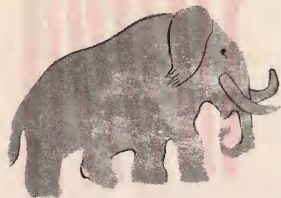
By Dr. Franklin S. Harris Jr.

DAYS GROWING LONGER

Using the dissipation of energy in the friction from the tides produced by the moon alone, wherein the vertical change may be many feet in the seas and a few inches in the earth's mantle, the slowing down of the earth's rotation can be calculated. If conditions remained constant in several billions of years the length of day for earth and moon would be the same, with the same face turned toward each other and a day would be about 50 of our present days long.

SUPERIOR VISION

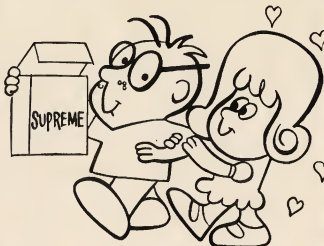
In the retina of the human eye there are about seven million cones and one hundred million rods. The fovea of the hawk has the cones about 6 times as dense in the fovea or 2.5 times closer together than in one man.



FROZEN MAMMOTHS

Professor William R. Farrand of Columbia University has estimated that more than 50,000 mammoths lived in Siberia during late Pleistocene time. Frozen, woolly mammoths have now been found in northern and northeastern Siberia and Alaska in deposits attributed to last interglacial and last glacial times. They are unknown in postglacial deposits. Only 4 of the known frozen '39 carcasses are complete.

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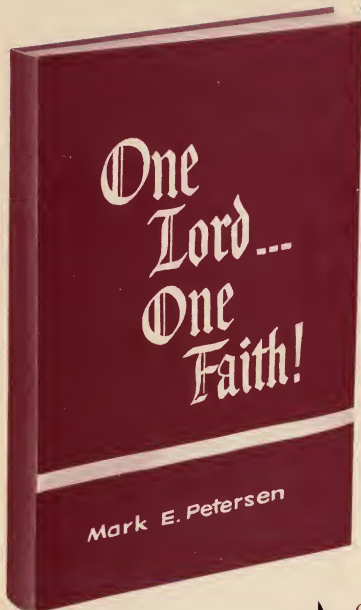
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COVER NOTE

This month's cover picture of Elder Marion G. Romney of the Council of the Twelve was taken especially for The Improvement Era on Temple Square, Salt Lake City, by Joern Gerds. Mr. Gerds also took the photo of Elder Romney which appears in full color on page 712.

Cover lithographed in full color by Deseret News Press.



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ON "NEW MORALITY"

This letter is to thank you for printing the article entitled "The New Morality in Motion Pictures and TV" which appeared in the February 1962 issue of the Era.

This subject has concerned me greatly, and I have wished that our Church Authorities would speak out on the type of movies currently showing. I was happy to note that Elder Benson did mention them in one of his conference addresses, and that certain members of our stake high council have also spoken out in recent addresses.

I also want to mention the fine Era of Youth section and hope it will still be running in the Era when my children are old enough to read it.

Thank you again.

Sincerely yours,
Sue W. Haroldsen
Woodland Hills, California

PERFECT ATTENDANCE



Alice Elaine Rohde, Westminster Ward, Garden Grove (Calif.) Stake, now on duty with the WAVES at Quonset Point, Rhode Island, had maintained over six years of perfect attendance at all her

Church meetings.

She has six individual awards, her Honor Bee award, and is currently working on her Golden Gleaner award.

FIRST SOFTBALL

We recently played the first organized softball game in the history of Mikkeli. We are working hard in hand with the town officials to put the youth into organized activities. Last week we had the pleasure of talking with the man who is in charge of The United States Information Service in Finland. He mentioned that in his dealings that day with the town leaders (two school principals, the chief of police, and the mayor) that the name Mormon came up in all four discussions, and they had nothing but extolling remarks for the Church.

By selling ourselves as good Americans, we are helping to sell our religion. Our working with the youth has helped to open many doors and to pierce many hearts that have formerly been closed to the message of the restoration.

Sincerely,
Elders Easton and Lim
Mikkeli, Finland

IN NATIONAL COMPETITION

Linda Darley, Hyrum Second Ward, Hyrum (Utah) Stake, placed fourth in the National Accuracy Typing Contest held recently in New York City. She was accompanied to the finals by her high school instructor Wilma Hall, Wellsville First Ward, Hyrum Stake.

Linda is the Sunday School and MIA organizer. She has earned her Honor Bee, Mia Joy, and Laureate awards, as well as six individual awards.

Sister Hall teaches Sunday School and is a member of the stake YWMA board, is a Golden Gleaner, and has served a mission in Hawaii.

SPECIAL NUMBER

Currently the number five has special meaning for Fae Romeril, Mountain View Ward, Alberta (Canada) Stake. She has five years of one hundred percent attendance to all her meetings, five individual awards, and five MIA awards, including Honor Bee, Worker Bee, first and second year Mia Joy awards, and Junior Laureate award.

Letters and Reports

LIVES UP TO NAME

Truly The Improvement Era lives up to its name! Its improvement is tremendous; each article is well written, well aimed "to bring to pass the immortality and eternal life of man." What a joy it is to read and digest the words of wisdom so eloquently expressed with the Era.

As a missionary in southern Brazil, serving in relatively new areas to our type of labor, the Era, along with the Instructor and the Church News, has been a great source of inspiration as it has made my companions and me more aware of the importance of each integral position, be it ever so humble, to foster progress in a perfect and complete organization.

Sincerely your brother,
Elder Jesse S. Jarvis
Brazilian Mission

DEAR FRIENDS OF THE ERA:

Although it is 1 a m, I must take this time to write you and tell you what a wonderful magazine the Era is. Upon helping my mother-in-law house clean, I asked her to let me have some copies she was no longer going to keep. In an old edition, November 1958, was a history and portraits of our great presidents. This copy just overwhelmed me. All copies have inspiring information.

My thanks again.

Sincerely,
Mrs. Ilene Daugerlieth
Kearns, Utah

IDAHO TEEN



Pictured is Harlow Andersen, Sterling Ward, American Falls (Idaho) Stake, who was recently awarded his Duty to God award. Harlow also has earned four individual awards and is secretary of the YMMIA.

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Demand!

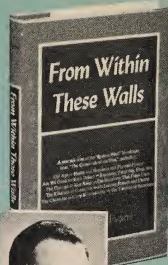
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The Church Moves On

AUGUST 1962

12 Immediately following their traditional Sunday morning radio broadcast, members of the Salt Lake Tabernacle Choir departed by special twenty-car train for their 1962 Northwest Concert Tour.

Elder E. Evans Davis sustained as president of Vancouver (British Columbia) Stake with Elders Keith Humphreys and Albert H. Penn as counselors. They succeed President Ernest E. Jensen and his counselors, Elders F. Linden Castle and Archie E. Gibbon.

13 Two great theater performances, matinee and evening, were given by the Salt Lake Tabernacle Choir at Portland, Oregon. Said Martin Clark, critic of the *Portland Journal*, "The Salt Lake Mormon Tabernacle Choir is the most impressive of choirs today for its massive membership and its amazing quality of tone." Earlier the choir had been complimented by Governor Mark O. Hatfield of Oregon for its "daring and inspiring witness of the Savior."

14 As the special train of the Tabernacle Choir arrived in Vancouver, British Columbia, this morning, it was greeted by nearly three hundred persons—local Saints, friends, and missionaries, singing the songs of Zion. The choir presented afternoon and evening performances at the Queen Elizabeth Theatre, as part of the Vancouver International Festival. Before its performance, US Senator Frank E. Moss of Utah read a greeting to the festival from President John F. Kennedy, which said in part: "I know that this occasion will help to underscore the friendship and trust which exists between the United States and Canada. . . . The Tabernacle Choir has played a vital role in our own cultural life, and I hope to extend to its members . . . my appreciation for the Choir's participation in this Festival."

15 In Seattle, the Salt Lake Tabernacle Choir presented its first of two evening performances at the Field House in the arena at the Century 21 Fairgrounds. Six thousand persons crammed into the arena to hear the choir, which last performed in Seattle at the Alaskan-Yukon Exposition some fifty-three years ago. Of the 1962 performance, John Voorhees, music critic for the *Seattle Post-Intelligencer*, wrote: "It was a musically rewarding evening, as well as one that was also, in many ways, an inspiring one."

16 The First Presidency announced the appointment of Elder William Howard Allen as president of the Northern California Mission succeeding President Warren E. Pugh. President Allen is currently serving as president of the Granite (Salt Lake City) Stake, a position he has held since 1950. He has been chairman of the Pioneer Region of the church welfare for the past three years. He has also served as a counselor in the stake presidency and as a counselor in a bishopric. His wife Maxine Carter Allen and two of their three children will accompany him to this mission assignment.

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This was Utah Day at the Century 21 Exposition in Seattle. The Tabernacle Choir gave the second of two nightly concerts there and was well received.

17 The Tabernacle Choir gave its concert in Tacoma, Washington. It was presented in the fieldhouse to accommodate the large audience. An estimated one thousand persons who were unable to get seats at either concert in Seattle, went the forty miles to hear the choir in Tacoma.

18 The First Presidency announced the appointment of Elder Howard B. Anderson of Scarsdale, New York, as president of the California Mission, succeeding President Bryan L. Bunker. At this call, President Anderson is serving as a member of the New York Stake high council. He is a former Salt Lake City resident but has lived in the east since 1956. His wife Midene McKay Anderson and their two children will go with him to the mission field.

The First Presidency announced that President Grant S. Thorne, president of the North British Mission for the past year and a half, was being transferred to the new Northeast British Mission. He will be succeeded in the North British Mission by President Alva Dunford Greene.

The appointments of Mrs. Olive L. Smith of Salt Lake City and Mrs. Mary Ellen Smith of Bountiful, Utah, to membership on the general board of the Primary Association were announced.

The final performance of the Salt Lake Tabernacle Choir Northwest concert tour took place before an enthusiastic, capacity audience at Spokane, Washington.

(Continued on page 754)



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An Establishment of Religion

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe



"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; . . ."

—First Amendment to the Constitution of the United States.

In a statement to the Senate Judiciary Committee, August 2, 1962, Bishop James A. Pike, an attorney qualified to practise before the US Supreme Court, suggested that the words "establishment of religion" in the First Amendment be replaced with "the recognition as an established church of any denomination, sect, or organized religious association."

The press has been a great many differences between religious practices and "an establishment of religion." This much has been clear for many years. By judicial interpretation, the words "establishment of religion" have come to include a variety of religious attitudes and expressions—as well as the concept of organization.

The press has been a great many differences between religious practices and "an establishment of religion." This much has been clear for many years. By judicial interpretation, the words "establishment of religion" have come to include a variety of religious attitudes and expressions—as well as the concept of organization.

The Oxford Universal Dictionary on *Historical Principles* (3d ed., revised, 1955) notes the word "establishment" migrating into English about 1481 A.D. A 1596 meaning was "the action of establishing." As usage

developed, the word quickly came to mean ("establishmentism") the principle of a state church.

The words in the First Amendment undoubtedly were meant to signify that Congress shall make no law establishing a state church to administer and prescribe official, legally enforceable religious practices. On the other hand, the remainder clause clearly indicated that neither was Congress to pass any law prohibiting the free development of churches, religious bodies, and religious practices. Lawyer-Bishop Pike's suggestion would produce the following result:

"Congress shall make no law respecting the recognition as an established church of any denomination, sect, or organized religious association, or prohibiting the free exercise thereof."

The eighteenth century phrase, "an establishment of religion," implies an organized, duly established, religious body. If the First Amendment is amended to attempt restoration of earlier intent, some problems will remain.

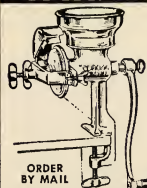
The Virginia Statute of Religious Liberty, June 16, 1786, disestablished the Episcopal Church in Virginia. The bill was introduced in June 1779. It was strenuously opposed but passed after seven years of battle. James Madison, George Mason, and Thomas Jefferson secured its passage.

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Jefferson was author of the bill. Some language from the Virginia statute suggests that interest may have run towards modern problems, as well as those of eliminating the state church.

Here are some phrases from the bill (which Jefferson believed to rank in importance with his authorship of the Declaration of Independence):

"... Almighty God hath created the mind free, and manifested his supreme will that free it shall remain by making it altogether insusceptible of restraint; that all attempts to influence it by temporal punishments, or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy author of our religion, . . .

"... the impious presumption of legislators and ruler, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world and through all time. . . .

"... to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical. . . .

"... forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness. . . .

"... our civil rights have no dependence on our religious opinions,



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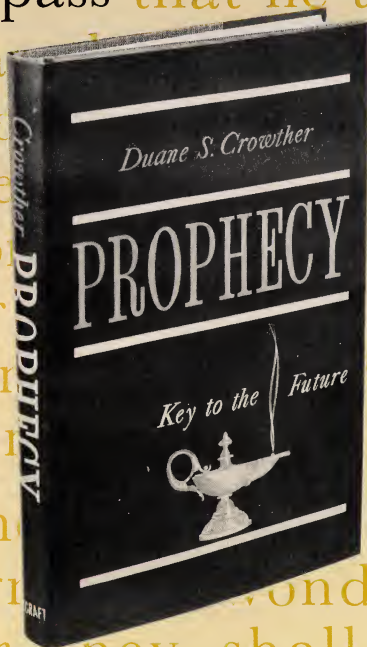
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any more than our opinions in physics or geometry; that therefore the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow citizens, he has a natural right. . . .

"... to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own. . . .

"... it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order. . . .

"... finally, that truth is great and will prevail if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them."

Most thoughtful men and women today will agree with the Jeffersonian views which underlay disestablishment in Virginia, and, the First Amendment.

However, many today will seriously question the practicality of the idealistic notion of *civil* rights being able to stand alone, rationally maintained and supported. Have "civil rights . . . no dependence on our religious opinions, any more than our opinions in physics and geometry"? Perhaps this could be true in the eighteenth century Virginia wilderness. But today it has been demonstrated in world wars and more local circumstances that the better doctrine was expressed by another Virginian, George Washington. In the Farewell Address, September 17, 1796, fortified, no doubt, by the excesses of the French Revolution (which occurred after the Virginia Statute's passage) (when the "God-

(Continued on page 754)



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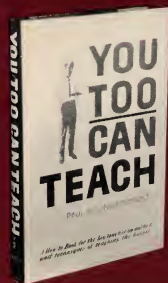
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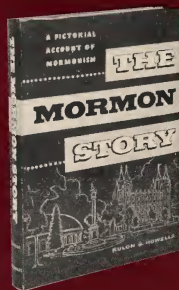
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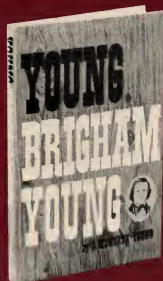
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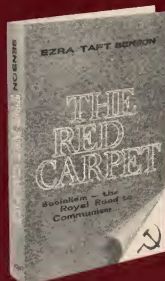
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Happiness is the desire of all mankind. Each has a right to be happy. Many strive sincerely to make the most and best of themselves. Surprisingly few, however, realize that a sure guide to such achievement may be found in the declaration of Jesus of Nazareth: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matthew 10:39.) This significant passage contains a secret more worthy of possession than fame or dominion, something more valuable than all the wealth in the world. But it springs from within. You cannot buy it. You cannot command it.

It is a principle or standard, the application of which promises to supplant discouragement and gloom with hope and gladness; to fill life with contentment and peace everlasting.

What are the standards that bring happiness? I feel with all my soul that the world must come to them, and you and I should find joy in heeding them. What are some of them?

The very first, the foundation of happiness and peace in this world is faith in God. Great men recognize some power in the world, a force that is beyond comprehension. Several years ago some of the leading scientists of the world were asked if they believed in God, and ninety percent of them said, "Yes." But for the most part they do not know just what he is. There is some power or force; they see it all around them. But you cannot bow down to electricity. You cannot bow down to the atom. Man is well on the way to mastering the atom, the greatest force he knows. Man is greater than any of the physical forces known to him.

We believe simply that that force, that power, emanating from somewhere, creating everything, is a personal God.

Equally important to faith in God is belief in the Beloved Son, through whom God revealed himself the only "... name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Remember when one of his followers said: "... Lord shew us the Father, ..." Christ said, "... Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; ..." (John 14:8-9.) I like to feel that when I kneel down to pray that I am praying to an intelligent personal being personifying God the Father, whom Christ the Beloved Son personified.

Another standard or principle is free agency. When that Father said in the beginning, "... thou mayest choose for thyself, ..." (Moses 3:17) man had received a part of God's divinity. None other of his creations has it—the power of choice. You may do good or do evil. You may say "yes" or "no."

Free agency not only to think, but to speak and to act and to work is a God-given privilege.

Jacob, the Book of Mormon prophet, taught:

"Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." (2 Nephi 10:23.)

And the Lord gave this to us in this dispensation:

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves."

The Right to be Happy

THE EDITOR'S PAGE / PRESIDENT DAVID O. MCKAY

(Doctrine and Covenants 104:17.)

There is another standard which we should cherish, and thank God for—the power of self-mastery—self-control. A man who yields to temptation is not happy. A woman who yields to every impulse is not happy. She has pleasure, yes. Man has pleasure in indulgence. So does every animal. But indulgence is not manhood. It does not lead to Godhood. That climb requires effort, resistance, overcoming. The skylark sings and rises by virtue of the opposition of the air, and he sings as he rises.

Is the truth in the paradoxical statement, “losing one’s life to find it,” so illusive that mankind cannot grasp it? Or is it so in conflict with the struggle for existence that men consider it impractical?

The fact remains that he who is “the Way, the Truth, and the Life” has herein set forth an immutable law, obedience to which will ameliorate those social and economic conditions in which “Man’s inhumanity to man makes countless thousands mourn.”

Specifically stated, this law is, “We live our lives most completely when we strive to make the world better and happier.” The law of pure nature, survival of the fittest, is self-preservation at the sacrifice of all else; but in contrast to this law of true spiritual life is, “Deny self for the good of others.”

Appreciate the things you have if you would be happy, not yearning for something beyond you. Appreciation of things around is one of the standards of the gospel. I commend it to fathers and mothers, and husbands and wives. I commend it to young men and young women and to boys and young girls who

get discouraged and feel that some of your friends have things that you have not. Be satisfied with the things you have and make the most of them, because you have above everything else in the world parents who were married in the temple of God, and you are their children eternally.

You who have the gospel of Jesus Christ know beyond a shadow of a doubt how full of blessings, privileges, and opportunities is the gospel when one actively engages in the activities of the Church.

Happiness comes from obedience, from living the standards of the gospel of Jesus Christ. Obedience to the standards of the Church always brings happiness.

God bless you young people especially that you may have power to maintain bravely, courageously the standards of the Church wherever you are. Be brave enough, be courageous enough to maintain the dignity of man, young man. Maintain your beauty and your virtue, young woman. May we all, as members, set examples before the world to maintain the principles of the gospel of Jesus Christ.

“Happiness is the object and design of our existence”; the Prophet Joseph Smith once said, “and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God.” (DHC, Vol. V, pp. 134-135.) If the gospel gives salvation to man, and it most assuredly does, happiness is the attribute which each one should possess. Let us all strive to be truly happy!

WHAT IS MEANT BY
THE WATERS ABOVE THE
FIRMAMENT?

QUESTION: "In the Book of Moses, chapter 2, verses seven and eight, it says: 'And I, God, made the firmament and divided the waters, yea, the great waters under the firmament from the waters which are above the firmament, and it was so even as I spake.'

ANSWER: The meaning of the "firmament" as we find it in Genesis, chapter two, verse eight as given in the *Standard Dictionary*, is "The expanse of heaven; the sky." The word "firmament" according to its original meaning connotes something compact, solid, or firm, and at one time there was the belief that the earth was the center of the universe, that the sun, moon, and stars revolved around the earth. However this was not the belief in the beginning. The ancient inhabitants of the earth, from the days of Adam down, for centuries understood that this earth is a *globe*, or a world, revolving in space around the sun. We read in the book of Moses that the ancient inhabitants of the earth had a perfect understanding in relation to this earth and other earths which the Lord created. We are informed that Methuselah was an astronomer and was well acquainted with the stars. Dr. D. E. E. Hart-Davies, in an article published in the *Journal of Transactions* (Victory Institute) in discussing this question has this to say:

"But, as a matter of fact, the idea expressed by the English word, 'firmament' from the Latin *firmamentum*, which does denote something strong and solid, is not found in the original Hebrew. The word there is (*raqia*), which means that which is stretched out, attenuated, or extended. The verbal form of the root was used to describe the beating-out of gold into thin wires or threads fine enough to be sewn into the priestly garment. The extremely thin gold-leaf which remains after the goldsmith has finished his task represents the *raqia* of the piece of pure metal which he

YOUR QUES- TION

ANSWERED BY
JOSEPH
FIELDING
SMITH
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

"And I, God, called the firmament Heaven; and the evening and the morning were the second day."

"My question is this: What is meant by the waters above the firmament? None of the members of the class have the answer!"

began. The noun, therefore, denotes extension. Hence the R. V. rendering is 'expanse' which is correct. The Hebrew is a strictly accurate term. The word, 'firmament' is a mistranslation due to the false astronomy of Alexandria in the third century BC. The Greeks believed that the sky was a solid crystalline sphere. Hence the *raqia* of the Hebrew was rendered in the Greek Septuagint version by the word *steroma*, which was again translated into the Latin Vulgate by *Firmamentum*, from which the A. V. word 'Firmament' was derived."

We read in the book of Abraham that the Lord revealed to the ancient worthies many things pertaining to his kingdom, and how he had created worlds without number, and that they have passed through the same course of development that we are going through today and have gone on to their glory. The ancient prophets wrote and sang about the stars. They were well acquainted with them. The shepherds out with their flocks at night sang and wrote about the stars. What is there more beautiful than the words of David that perhaps he sang while tending his flocks in the clear shining of the stars on a beautiful spring evening: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou has ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works

of thy hands; thou hast put all things under his feet: . . .

"O Lord our Lord, how excellent is thy name in all the earth!" (Psalm 8:3-6, 9.)

It is a foolish notion to think that the ancient inhabitants of the earth were ignorant of the heavenly bodies. They were acquainted with many of the constellations and the movements of the planets and sang about them. Thus Deborah and Barak, after their victory over the Canaanites sang a song of triumph in which they said: ". . . the stars in their courses fought against Sisera." (Judges 5:20.) Moreover, we read in the words of Job, that he was *evidently* an astronomer, at least was well acquainted with the stars: In his defense against the accusations of his tormentors he said:

"I know it is so of a truth; but how should man be just with God?"

"If he will contend with him, he cannot answer him one of a thousand."

Then speaking of the power of the Lord he says: "Which removeth the mountains, and they know not: which overturneth them in his anger.

"Which shaketh the earth out of her place, and the pillars thereof tremble.

"Which commandeth the sun, and it riseth not; and sealeth up the stars.

"Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

"Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

"Which doeth great things past finding out; yea, and wonders without number." (Job 9:1-3, 5-10.)

From these passages written anciently we learn that the people of the Lord from the beginning knew the nature of this earth, the course it is pursuing which is the same that has been covered by other worlds throughout the eternities. They were not ignorant of the planets circling our sun in their established courses.

It was not until a later age, when men had fully departed from the teachings of the prophets, that mankind lost touch with the heavens and began to look upon the earth as the great center around which everything revolved. It was at this period of time when the word *firmamentum* was substituted in the writings of Moses. Should we endeavor to change it? The

natural answer to this question is no! We have become so accustomed to speaking of the firmament of heaven that the meaning of the word when so expressed has a far different connotation from what it did perhaps when the translators first employed it. Today everyone knows what is meant by the firmament of heaven. That it is not a solid dome but the open expanse of heaven.

The question naturally has been asked why did not Joseph Smith change the word back to its original connotation? Why should he have done so when the whole world had become familiar with the interpretation as the word firmament is applied to the expanse of heaven?

In the Book of Mormon we discover that the Nephites had a perfect understanding of the heavens. The Aztec calendar stone, seen in many places in Mexico, is a remarkable manifestation of the wisdom and scientific knowledge of the ancient inhabitants of the American continent. They were not ignorant people when they were keeping the commandments of the Lord, and they understood the heavens as well as people do today.

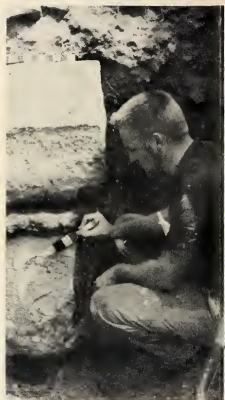
Even my days go back to the time when the astronomers were speaking of the great galaxies scattered throughout the universe as great masses of cloud dust out of which worlds are created. Today with their more perfect methods and instruments for discovery and measurement they have now come to the truth which the Lord revealed to Moses, that these great clusters—galaxies—of stars are separate and distinct universes; moreover, that space is filled with them—some of them so far away from us that it has taken hundreds, yes, in some cases thousands of light years for the light which reaches us to come to us from these wonderful galaxies. What a great and wonderful thing this is! It all confirms the words of the Lord to Moses:

". . . The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:37-39.)

SUCCESSFUL ARCHAEOLOGICAL EXCAVATION OF THE NAUVOO TEMPLE SITE PROJECT



BY DEE F.
GREEN
PROJECT
FIELD
SUPERVISOR

1) The stone-lined tunnel thought to be a drain for the baptismal font. The interior surfaces of the stone are finely dressed and the whole is constructed without the use of mortar presumably to allow for seepage into the sand which surrounds the structure.

2) Tom Walker, Western Illinois University, excavates a masonry structure near the east wall.

3) Excavation along the south wall. In the foreground can be seen the tops of foundation stones which await careful hand excavation with trowel and brush.

4) Dave Crowell, Southern Illinois University, and Betty Marker, Salt Lake City, staff artists, work on the profile drawings of the temple site.

5) George Rauback, left, and Bob Talbert, students at Southern Illinois University and members of the Church from Southern Illinois District, Northern States Mission, participate in the careful uncovering of foundation stones along the north wall.

6) Bob Talbert, Carbondale Branch, cleans a feature thought to be the results of Icarian rebuilding after the 1848 fire.

With the completion of the first full season of archaeological excavation on the Nauvoo Temple site, we can report not only a productive beginning, but anticipate an even richer and more interesting second year. The main task this past summer has been the removal of approximately five feet of overburden which carries the excavation to the depth of the foundation walls. There awaits for another season the removal of additional rubble and ash which still covers the floors of the temple.

During the past summer, archaeological work has been conducted on the site by Southern Illinois University under contract with the Church. The specimens from the site have been taken to SIU laboratories where they are being studied, and a report on this season's work is in preparation.

At this point, however, we can outline several important accomplishments. First, the north, east, and south walls have been located and exposed. The excavation of the west wall awaits the removal of several trees and a house. Second, we have an idea about the probable interior arrangement of the basement, although full details will have to wait until the entire area is exposed. Third, we have discovered several interesting features which, although not entirely excavated, are nevertheless probably connected in some way with the temple. And fourth, a fair sampling of artifacts from the Mormon and later eras is available for study. Here again, another season's work in the deeper portions of the site will give us a much better idea of Mormon culture during the Nauvoo period.

With regard to the excavation of the walls, it should be pointed out that a great deal of the stone was removed by the Icarians (a French communistic society which moved into Nauvoo after the Mormon exodus) for use in other buildings, one of which, a school, still stands on the temple block. Also on the block are the foundations of two Icarian apartment houses said to be made of temple stone.

Nevertheless, several large foundation stones were recovered and left in place to mark the outlines of the walls. It was anticipated beforehand that little would remain of the original foundation stones, and so an attempt was made by carefully troweling and brushing to locate the impressions of any missing foundation stones. Along the south wall and the western portion of the north wall, some success was had. The impression of the northeast cornerstone was also uncovered. However, a large part of the north wall toward its eastern extent, and portions of the east wall were destroyed by bulldozing activities of a few years ago. In one place along the north wall, the dozer actually cut down through the wall and destroyed it completely. In other parts, the rubble was compressed into the clay by the weight of the machine, and only the rubble impressions could be recovered.

Preliminary guessing as to the floor plan of the basement has gone on despite the fact that some rubble and a great deal of ash remain to be removed before the floor is exposed. It now appears that along the north, south, and east walls a series of rooms, possibly for robing, were constructed. One of these was about fifteen by twenty feet. The floors of these rooms were set a few inches below the foundation stones, and

(Continued on page 744)

Color photographs by Church Information Service. Copyright 1960 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints. A Latter-day Saint temple in St. George, Utah, first ever completed in the far west. Dedicated April 6, 1877. Built by pioneers while they colonized the southwestern section of the state and grew cotton in the warm climate of Utah's "Dixie."

Looking Toward the Temple

JOHN A. WIDTSON

FORMERLY OF THE COUNCIL OF THE TWELVE APOSTLES

EDITOR'S NOTE

A short time prior to his passing in 1952, Dr. John A. Widtson, a member of the Council of the Twelve Apostles and editor of The Improvement Era, penned an article on the temples. Since that time his material has been in the files awaiting an appropriate time to come forth. We are pleased to present herewith as part of this series on temples and temple work, a part of this article edited from the work of Dr. Widtson.

Illustrating the article are exterior and interior views in full color of the St. George (Utah) Temple. Brigham Young proposed construction of a temple in St. George in 1871, ten years after the city was founded. The temple occupies a commanding position in the valley on a six-acre plot in the southeastern section of the city. The building cost about \$500,000 and required six years of hard toil and sacrifice to complete. It was dedicated April 6, 1877. The colored photographs are by the Church Information Service, copyright 1960 by the Corporation of the President of The Church of Jesus Christ of Latter-day Saints.







The temple is a house or home of the Lord. Should the Lord visit the earth, he would come to his temple. We are of the Lord's family. We are his children begotten in our pre-existent life. Hence, as the earthly father and mother and their family gather in the family home, so the worthy members of the Lord's family may gather as we do in the house of the Lord.

The temple is a place of instruction. Here the principles of the gospel are reviewed and profound truths of the kingdom of God are unfolded. If we enter the temple in the right spirit and are attentive, we go out enriched in gospel knowledge and wisdom.

The temple is a place of peace. Here we may lay aside the cares and worries of the outside, turbulent world. Here our minds should be centered upon spiritual realities, since here we are concerned only with things of the spirit.

The temple is a place of covenants, which will help us live righteously. Here we declare that we will obey the laws of God and promise to use the precious knowledge of the gospel for our own blessing and the good of man. The simple ceremonies help us to go out from the temple with the high resolve to lead lives worthy of the gifts of the gospel.

The temple is a place of blessing. Promises are made to us, conditioned only upon our faithfulness, which extend from time to eternity. They will help us to understand the nearness of our Heavenly Parents. The power of the priesthood is thus given us in new and large measures.

The temple is a place where ceremonies pertaining to godliness are presented. The great mysteries of life, with man's unanswered questions, are here made clear: (1) Where did I come from? (2) Why am I here? (3) Where do I go when life is over? Here the

needs of the spirit from which all other things of life issue are held of paramount importance.

The temple is a place of revelation. The Lord may there give revelation, and every person may receive revelation to assist him in life. All knowledge, all help come from the Lord, directly or indirectly. Though he may not be there in person, he is there by his Holy Spirit and by earthly men holding the priesthood. By that Spirit they direct the Lord's work here on earth. Every person who enters this sacred place in faith and prayer will find help in the solution of life's problems.

It is good to be in the temple, the house of the Lord, a place of priesthood instruction, of peace, of covenants, of blessings, and of revelation. Gratitude for this privilege and an eager desire to possess the spirit of the occasion should overflow in our hearts.

The temple, with its gifts and blessings, is open to all who conform to the requirements of the gospel of Jesus Christ. Each person who is worthy may apply to his or her bishop for a recommend to enter the temple.

The ordinances there performed are sacred; they are not mysterious. All who accept and live the gospel and keep themselves clean may partake of them. Indeed, all faithful members of the Church are invited and urged to make use of the temple and to enjoy its privileges. It is a sacred place in which holy ordinances are given to all who have proved themselves worthy to partake of its blessings.

Whatever the gospel offers may be done in a temple. Baptisms, ordinations to the priesthood, marriages, and sealings for time and eternity for the living and the dead, the endowment for the living and the dead, prayer circles, gospel instruction, councils for the work



Far left. The Garden Room in the St. George Temple.

Left. The sealing room where marriages are performed for eternity as well as for time.



Above left. Resting on the figures of twelve cast-iron oxen, is the baptismal font in the temple.

The World Room in the temple.

Left. This Assembly Room in the St. George Temple is a spacious hall in which special meetings are held.





Left. The Terrestrial Room.

Right. The richly furnished and beautifully decorated Celestial Room.

of the ministry, and all else belonging to the gospel are there performed. Indeed, in the temple the whole gospel is epitomized.

Much of the ordinance work of the temple is made clear to our finite minds by the use of symbols. Since man cannot fully fathom or express eternal realities, he lives in a world of symbols; for example, speech and writing are only symbols. We make a few strokes of our pen, r-o-c-k, the symbol of the hard, unyielding stuff of which mountains are made. L-o-v-e is a symbol of the mightiest and sweetest emotion given to man. A flag is merely a combination of colored cloth, but it is the symbol of our country.

Every ordinance has a symbolic meaning; as we are buried in water and brought out again, in the ordinance of baptism, the death and resurrection of the Lord Jesus Christ is symbolized. The walls of some of the temple rooms are in some instances decorated with views illustrating the period of existence which those rooms represent.

It is not to be expected that the temple ceremonies can be comprehended in full detail the first time a person "goes through" the temple. Therefore, the Lord has provided means of repetition. Temple work must be done first by each person for himself or herself; then it may be done for one's dead ancestors or friends as frequently as circumstances will allow. This service will open the doors of salvation for the dead and will also help fix upon the mind of the living the nature, meaning, and obligations of the endowment. By keeping the endowment fresh in mind, we shall be better able to perform our duties in life under the influence of eternal blessings.

The ceremonies of the temples are comprehensively outlined in the revelation known as section 124,

verses 39-41 of the Doctrine and Covenants: "Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people;

"For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times."

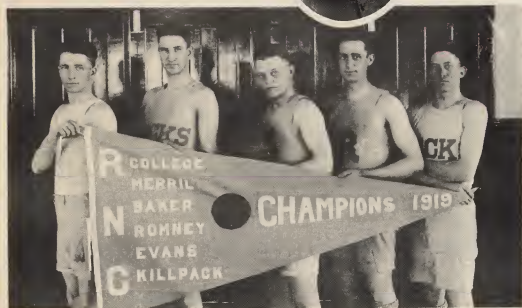
In the temple all are dressed alike in white. White is the symbol of purity. No unclean person has the right to enter God's house. Besides, the uniform dress symbolizes that before God our Father in heaven all men are equal. The beggar and the banker, the learned and the unlearned, the prince and the pauper sit side by side in the temple and are of equal importance if they live righteously before the Lord God, the Father of their spirits. It is spiritual fitness and understanding that one receives in the temple. All such have an equal place before the Lord. It is a beautiful symbolism.

From beginning to end, going through the temple is a glorious experience. It is uplifting, informative. It gives courage. The candidate is sent forth with increased understanding (Continued on page 765)



Brother Romney in the greenhouse north of the temple, Salt Lake City.





Parents George S. and Artemesia Redd Romney in 1933 while George S. was president of the Northern States Mission. In 1918 Elder Romney was stationed at Fort Douglas, Utah, after which he played football and basketball for Ricks College, Reznburg, Idaho. Working as a carpenter, young Romney put himself through college and then served a mission to Australia, the picture being taken in that country in 1922, a year before his marriage. On September 12, 1924 he married Ida Jensen in the Salt Lake Temple. Sister Romney's picture was taken same year, prior to ceremony.

MARION G. ROMNEY

OF THE QUORUM OF THE TWELVE

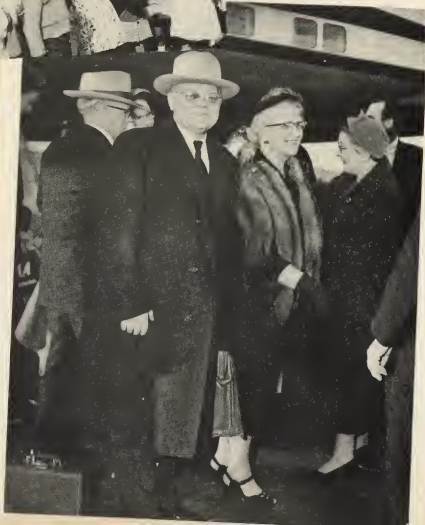
BY ELDER HAROLD B. LEE

The announcement of the appointment of Elder Marion G. Romney as the newest member of the Quorum of the Twelve Apostles at the October 1951 general conference of the Church occasioned no great surprise to most church members. For nearly eleven years he served as one of the Assistants to the Twelve and had, during that time, directed the far-flung activities of the church welfare program as the assistant managing director. The membership of the Church had come to know him as a fearless and courageous defender of the faith and possessor of outstanding qualities of leadership.

Few men in our day have come into the council with a broader background than he or with more varied experience and distinguished church and public service in preparation for the lifetime calling of an apostle. From serving as a president of a quorum of seventy, he was called to preside as bishop of the Thirty-third Ward of the Liberty (Salt Lake) Stake and later was sustained as the president of the Bonneville Stake.

To those of us who have been privileged to work intimately with him, there has come a deep appreciation for the "Romney traits" in this noble son, as were in others of his forebears as described by an uncle: "a mental and emotional characteristic peculiarly noticeable in the family—an indomitable will, which is re-inforced by a courage and honesty of purpose, admired even by those who disagree with them in matters of judgment."

From the stern discipline of a childhood and youth begun in one of the pioneer outposts of the



Church and from the events which followed, one might find at least a partial explanation for the rugged character and the unusual insight and understanding which stamps him immediately as a wise counselor among men and a powerful advocate of the truth.

He was born September 19, 1897, the eldest son and second child of George S. Romney and Artemesia Redd in Colonia Juarez, Chihuahua, Mexico. The Romney and Redd families, along with many other faithful Saints, had been allowed by the Mexican authorities to colonize in northern Mexico in 1885. Here they built their own communities and developed a culture which was very typical of other pioneer Latter-day

Saint communities throughout the West during the latter part of the nineteenth century. The *Deseret News* described one such "typical" pioneer community:

They were led by men of faith of whom it was said they never rested; when they tired, they merely changed jobs.

"They were thrifty and industrious.

"They all subscribed to the Church *Deseret News* which was at that time their chief means of communication for these distant communities with the leaders of the Church in Salt Lake City.

"They paid their debts promptly.

"They took care of their own poor."

These Anglo-Mexican Saints in far-off Mexico measured fully to these pioneer standards.

The year 1897, when Marion was born, brought some experiences and tests to the Romney family which were to try their very souls. His father had been a teacher in the schools of Colonia Juarez. A schoolteacher's

Brother and Sister Romney in 1955 just before they left for Australia to divide that mission field, and thirty-two years after Elder Romney's return from that mission. In 1951 the two sons and eight daughters gathered to honor their mother Artemesia on her 77th birthday. Still living, Mother Romney resides in Provo. June 1958 found the Romneys touring the Samoan Mission. And in 1961 they visited with young church members outside their elementary school in Mexico City. On arriving for their 1955 Australian visit the Romneys were greeted at the Brisbane airport by church officials.

Opposite page: Elder Romney spoke to Trail-builder boys of the Ben Lomond (Utah) Stake in 1953.

wages were such as to require additional income from summer employment to take care of the barest necessities of his young family. In the summer of 1897, the father and his brother Miles contracted to sell provisions to a large mining company in Cananea in the state of Sonora, Mexico. His mother writes of the disappointments and near tragedy attending this summer's employment: "As summer drew to a close (it was August 1897, only one month before this new baby was to be born), George made preparations for the last trip to the mines. The summer's work had been long and hard, but it had been profitable, for he had earned \$1,000.00 in Mexican money. . . . Upon arriving at the mine for this last time, he went immediately to the superintendent and asked if he might get his pay. The superintendent courteously received him and told him that since he was traveling home alone over the lonely mountain route, it would probably be unsafe to carry cash. For this reason, George agreed to accept his payment in the form of a check. Two weeks later, when he attempted to cash the check, he learned, to his dismay, that the mine had gone broke and was closed down. The check was not good."

To complicate their financial situation further, the father had just received a letter from "Box B" which meant a call from the First Presidency for him to serve as a missionary in the Northern States Mission. Those with less faith would have wavered, but not this dedicated, devoted couple. There was no question as to his decision. Eight days before Marion G. was born—September 19, 1897—the father left for his mission where he served for thirty months. Then, as always faithful devoted leaders must have equally devoted wives, and this resourceful, talented young mother with her two infant children rose to the occasion. About these eventful thirty months, the mother wrote: "With no visible means of support . . . we were confident that the Lord would provide for us, too. . . . I worked hard and found great joy in my children. . . . I managed to save about \$75.00 from washings and knittings, which I sent to George to help him on his mission."

Inured as the family was

to the rigid discipline of near poverty, yet they were always "rich towards God." Their childhood requirements of the pioneer dictum as expressed in simple terms: "Eat it up, Wear it out, Make it do, Do without," may have seemed severe to this young growing son.

In his mature years, as he occupies an important role in the church welfare program, where "thrift, honesty, and work are to be enthroned in the lives of this people," one could well believe that his early training served to lay the foundation for the service he was to give as the directing head of this great Church welfare program today.

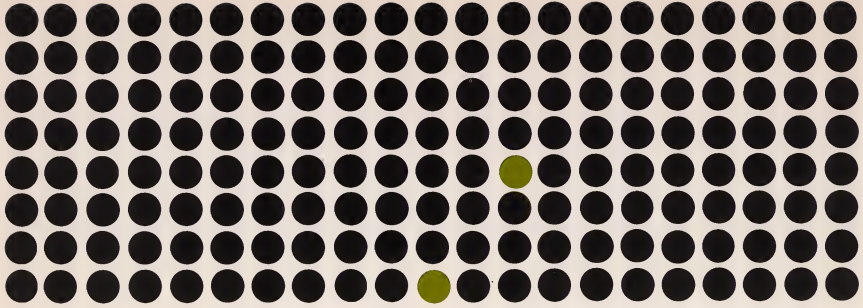
It was in July 1912 (Marion would have been in his fifteenth year) when the Mexican Revolution broke out, and because of the danger to the families of the colonists they were forced to leave for the States.

Many of you who read this brief writing may have heard Elder Romney's recital of the feelings of a young teen-age boy through these stirring events. Here are a few excerpts:

"How well I remember the night in July 1912, when Father came home from priesthood meeting with word that the decision was made for women, children, and older men to leave the next day for El Paso. I confess that the prospects were exciting and full of romance and adventure. But the soberness of the situation began to register when we were aroused early in the morning following the decision and made ready to leave. . . . Before leaving on our journey to the station, I sat on a chair under the apricot tree at the back of the house while Father cut my hair. As he did so, he told me that he would have to stay home,

(Continued on page 740)





*168 deaths from cancer
of the lung—only 2
were non-smokers.*

THE WORD OF WISDOM

BY DR. ROBERT J. BEVERIDGE

PART II (CONCLUSION)

In 1952 the people of the United States were appraised of the problem of tobacco and cancer of the lung. They therefore turned to the American Cancer Society for answers as to this "cancer scare." The American Cancer Society determined that its responsibility to this country would include making a study that would establish, once and for all, a definite relationship, if one existed, between smoking and cancer of the lung. Dr. Hammond and Dr. Horn embarked on a study that was to last for ten years.

This study included 220,000 white men between the ages of 50 and 70 in what was then thought to be the cancer age. Of this group, 187,783 were selected to be included, in that they were thought to be in good health. This group of men came from over 400 different counties, from all parts of the nation; the very rich, the very poor, and those in between. They came from the big metropolis and from the isolated farm. Men from many professions and occupations were included. They represented an impartial cross-section of men of the United States.

This group was divided into two classifications: on one side, the smokers, and on the other side, the nonsmokers. The smokers amounted to approximately 52 percent of the group, approximately the percent in this country that smoke now, over the age of fifteen. These smokers were then divided into categories determined by how much they smoked and how long they had smoked: half a pack, a pack, two packs; five years, ten, twenty. The nonsmokers were divided into two classifications—those who had never smoked and those who had once smoked but had stopped. The information was then put away to be studied ten years hence.

After forty-four months, however, curiosity of the researchers got the best of them, and so they brought the study up to date. Here, in round figures, is what they found: Of the approximately 188,000 men, over a period of 44 months, some 11,900 of them died—about what you would expect in a group of this size and age range. The exact cause of death was known in approximately 4,800 of those who had died—either by an available biopsy or an autopsy. Of this latter group, there had been 844 die of cancer; 168 died of cancer of the lung, or almost three times what they had expected. Of the 168 that died of cancer of the lung, 152 of them were smokers—16 were not.

Of these 16, 14 were smokers who had become frightened and had quit. In other words, out of the 168 who had died with cancer of the lung, there were 2 nonsmokers.

In England at the same time, there was another series of tests being conducted. It included 1,357 people dying of cancer of the lung—7 nonsmokers. Other such studies and statistics are available and could be quoted, but is there any doubt in anyone's mind that there is a cause and effect relationship between cancer of the lung and smoking? If there were not, then 52 percent of the people dying of cancer of the lung should be smokers, because that is the percentage that smoke, but in the United States and around the world, approximately ninety percent of the patients who die of cancer of the lung are smokers.

"But, doc, what are my chances of getting cancer of the lung?" Let me put it this way: If you should leave by the front door of your home today, one in ten of you will be killed in an automobile accident this evening. That's too bad. But, if you will take my advice, you will leave by your back door, because if you will do this, then only one in 274 of you will be killed in an automobile accident today. Now remember, I know something about your doors that you do not know. You had better take my word for it. These are the statistics!

If you are a nonsmoker, your chances of getting cancer of the lung are one in 274, but if you are a heavy smoker, your chances of getting cancer of the lung are one in 8 or one in 10; 6400 percent greater chance! "Yes, but doc, I only smoke half a pack a day." This is still unfortunate, because your chances of getting cancer of the lung are about ten times that of mine.

Let us look at some other aspects of smoking, other than cancer of the lung. How about cancer of the lip, tongue, throat, and esophagus? Seven times higher in smokers than in nonsmokers! How about asthma emphysema (the worst disease of man in my opinion)

and chronic bronchitis? Five times as common in smokers as non-smokers. What about peptic ulcer, some perpetual vascular diseases— 3 times more in smokers than non-smokers. How about asthma and reports from the American Heart Association presented at the annual meeting last year? It is apparent that coronary artery attacks and fatalities run as high as three times higher in smokers as in nonsmokers.

A very interesting statistic has been reported recently. The average daily smoker (whether he smokes a few cigarets or ninety apparently makes little difference provided he is an everyday smoker) lives on an average of nine years less than the average nonsmoker. Instead of living to be 69, he will live to be a little over 59 years. The same thing apparently holds true with the women smokers, except that it has been estimated to be approximately eleven years difference between the smokers and nonsmokers among women. Several big insurance companies are taking a very long look at these statistics, and, in the near future, it might be reasonable to expect that smokers will be paying higher premiums for their health and accident insurance as well as their life insurance.

There is an especially sad side to this, an aspect of cancer of the lung that I see daily. If it were possible tomorrow, for me to see in my office one hundred people who, following my examination were found to have a cancer of the lung, I could say to each of forty of them, "Mr. Jones, I am sorry. You have a cancer of the lung, but my examination makes it apparent that it has spread beyond bounds. There is nothing we can do for you, sir. We will try to keep you comfortable, but you should go home and make out your will because you have approximately eight months to live." That is the average.

This lets me say to each of the sixty, "Mr. Brown, you have cancer of the lung. From my studies and examinations it is apparently limited to your lung. It means that you must have a major operation and that you will lose

(Continued on page 749)

A TIME FOR CONS



CONSCIOUS DECISION

BY LAWRENCE C. TAYLOR

EDITOR'S NOTE

Although this article was written from United States statistics, Churchwide directives are used from the Doctrine and Covenants to indicate the fundamental nature of "A Time for Conscious Decisions" for all Latter-day Saints wherever they may live. Statistics in other nations would undoubtedly reveal the same general conclusions that the author has drawn in this article for Latter-day Saints living in the United States.

Lawrence C. Taylor is manager of contracts and customer services at the Wasatch Division of Thiokol Chemical Corporation. He is also a member of the technical committee on occupational and cultural needs of the Utah State Co-ordinating Council of Higher Education. For this committee extensive research has been done by the author pertaining to the socio-economic factors affecting the society of 1975 and their impact on post-high school education. This article is an outgrowth of information obtained through this research.

The author is presently a member of the North Box Elder stake high council. Formerly he was in the bishopric of the Ventura Ward at Ventura, California. Prior to that he was in the branch presidency of the Austin, Texas, Branch.

A well-known cliché of our era declares "there is nothing so constant as change," and perhaps the most distinguishing characteristic of life today is indeed the tremendous dynamism at all levels in all places. This condition does not come upon us entirely unannounced, however, since members of the Church were told by revelation in 1831 that in the last days "... the whole earth shall be in commotion, . . ."¹

The dynamic changes presently being experienced in our day will surely continue to accelerate at an increasingly rapid rate as the Lord fulfils his promise "to cut short his work in righteousness." Undoubtedly, such rapid and far-reaching changes will bring distress and difficult adjustments in some quarters, but great and marvelous things will also be enjoyed by mankind as these changes pave the way for ushering in the long awaited millennium.

The ability of the Saints to meet the future successfully depends not only on their adherence to counsel of inspired leadership but also requires the exercise of prudent planning and teaching based on the best secular information available. By revelation,

such an admonition has been given, as shown by the following:

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor."²

Any realistic planning for our future welfare and particularly that of young people, should include insights into educational and occupational projections.

An ever-increasing proportion of our work force in the future will be employed at work which, by some, is considered to be nonproductive. More and more of our labor power is going to be expended in the service industries in ways that do not bring into existence physical, tangible, vendible commodities. An increasing amount of our labor power is going to be applied where "it perishes at the very instant of its performance" to quote Adam Smith, the father of modern economic writing. This condition will cause difficult adjustment for some who are not psychologically prepared to accept it. But this is what automation is doing for us, and we must develop attitudes that make it possible for us to enjoy the fruits of mechanical servants.

The electronic breakthrough with resulting automation will continue to cause major shifts in the world's economy. It has been estimated that through the combined factors of machines taking over jobs, and an unprecedented increase of persons to the work force, some 60,000 new jobs a week over the next fifteen years must be created in the United States alone to meet the needs of the work force.³

These adjustments to our economy will require increased mobility of labor. Young people must be prepared for traveling and moving around in the future society. Parents should psychologically prepare

themselves and their children for this eventuality. More young people in the future will be required to leave home at a relatively early age to gain educational training. This experience in past years has sometimes meant leaving the areas of church organization to go to places where there were no branches or wards. Where going away to school in the past meant leaving church activity, it now means being prepared to give church service and leadership while away. Young Latter-day Saints should be educated to this concept.

A major study by the National Science Foundation shows that by 1970, the total civilian economy in the United States will need 1,484,000 engineers, for an increase of nearly 90 percent over a 1959 NSF estimate of 782,800.⁴ The study further indicates that during the 1950's about 23 percent of new entrants into the field of engineering did not have engineering degrees and predicts that unless the number of engineering graduates increases at a greater rate than total college graduates, new entrants coming into the field of engineering not holding engineering degrees may reach 80 percent.

In the face of a general rise in college freshman enrolments in the United States the number of engineering freshmen for 1961-62 declined for the fourth year in succession.⁵ More startling is the reduction in relative standing of engineering enrolments. Freshman engineers represented 10.8 percent of total freshmen in 1957. By 1960, this percent had dropped to 7.3, and this year the percentage is expected to fall below 7 percent.

Thus the United States will soon feel the impact of continued low engineering enrolments through inevitable shortages of graduating engineers.

Not only does the scarcity of engineers suggest a manpower problem for the future, but so also does the scarcity of qualified technicians. The electronic breakthrough in the fields of automation and data-processing has created the need for an abundance of technicians not now available. The problem is one of developing an immediate manpower force of qualified technicians to satisfy the current demand and accelerate this manpower growth parallel with industry's exponential need for technicians.

Likewise the training of skilled craftsmen represents a unique problem. Although there is a present high rate of unemployment, paradoxically there is a shortage of skilled workers in the United States which isn't likely to ease in the foreseeable future. The demand for craftsmen is expected to go up more

rapidly during the next fifteen years than for any period since World War II.⁶

It is important to note that the pool of talent available for the supply of skilled craftsmen is more limited today than it has been for any period in the past, and the expectations are that this condition will prevail during the next fifteen years. This is due to the expectation of fewer skilled immigrants coming to the United States and lagging interest in this occupational area by the nation's youth.

The increasing societal emphasis on an academic career and college education to meet the job needs of the future has had an important impact on the supply of both technicians and craftsmen. The proportion of persons of college age enrolled in institutions of higher learning is now almost ten times as high (close to 40 percent of total college age) as it was at the turn of the century.⁷ In view of the increase in numbers and proportions of young people now going on to college it is evident that the pool of talent available from which technicians and craftsmen can be drawn is that much more circumscribed. In the face of signs of lagging interest in the skilled crafts by the nation's youth, it was determined that for every 100 skilled workers in the work force in 1955, industry will require 122 by 1965 and 145 by 1975.⁸

One explanation for the lack of recruits for the skilled crafts is offered by Carl Huhndorff, Director of Research for the International Association of Machinists, who says: "The American people have developed the kind of snobbery that admires a \$75 a-week book-keeper and looks down on a \$150 a-week tool and die maker simply because he gets his hands dirty."⁹

A survey of Los Angeles parents substantiates this contention. Only seven percent of the parents said they would permit their children to enter mechanical or industrial trades.¹⁰

This revolution of human aspirations is seen very pronouncedly as parents try to dampen their children's interest in mechanical training and drum up enthusiasm for academic pursuits. The use of college as an instrument of social status is so prevalent in our society that there are large numbers of people in college who would fare better individually and society would be better served if they were instead acquiring training as technicians and craftsmen.

Some authorities claim the public high schools fail to provide the proper guidance or instruction for boys with mechanical ability. It has been stated that some high schools still

(Continued on page 734)



LOST ROAD


*The lost road twists and turns and bends,
And every curve enchantment lends
To those who seek unbeaten ways
And images of other days.*

*The lost road strolls by rustic homes,
By green wheat fields and haystack-domes,
By folds where wobbly lambs are greeting
A new-found world with lusty bleating.*

*The lost road wears soft, dappled lace
Of sun and shade across her face,
From old trees only Nature prunes,
Whose branches murmur ancient runes.*

*The lost road will not hurry one,
Nor with the speed signs worry one. . . .
Oh, life will surely be bereft
If no lost lazy roads are left.*

BY GEORGIA MOORE EBERLING



COTTON AND THE BOOK OF MORMON

BY ROBERT H. DAINES

PROFESSOR AND RESEARCH SPECIALIST
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Cotton, one of the four most important crops in the United States, has played a relatively unknown but dramatic role in the history of our nation and the world.¹ Once thought by visitors in India to be wool growing in tufts on shrubs, cotton today has become well-recognized as the chief material used in our clothing and the source of dozens of products we regard as modern necessities. It has changed the destinies of countries and continents. Cotton was a major factor in producing the industrial revolution that elevated England into a position of world power. More than a century ago it helped precipitate the Civil War in our own United States.

In India cotton has been cultivated and woven into cloth for at least five thousand years² and has been an item of commerce in that area for many centuries. Cotton did not come to America with Columbus but on the landing of the *Santa Maria*, *Niña*, and the *Pinta*, the exploring party from Spain found the Indians wearing clothes made of cotton. This contributed to the belief that Columbus had reached India. That cotton was spun into fabrics by the inhabitants of this hemisphere long before Columbus is shown by the fact that cotton fabric has been found in excavations of pre-historic civilizations in Utah, Arizona, and Peru.^{3,4} Dates from radioactive carbon have placed the age of cotton fabrics in Peru well into the pre-Christian period.

How did the cotton used and cultivated and the knowledge of weaving of its lint come to America at such an early date? Perhaps an answer to this question might shed light on some basic questions raised by the account given to the world by an unlettered youth back in the early part of the nineteenth century. This account, the Book of Mormon, related that three groups left southwest Asia during pre-Christian times, and after building ships sailed across the ocean, landing in the Western Hemisphere.

Let us start our quest by reading a statement found in the eighteenth chapter, sixth verse of First Nephi. "... we did go down into the ship, with all our loadings and our seeds, ..." This statement is part of the account of Nephi concerning their preparations for the sailing that was to take them across the Pacific to the New World. Concerning the Jaredites, the following is recorded in the book of Ether, chapter two, verse three, "... and thus they did carry with them ... seeds of every kind." Although these statements do not indicate the kind of seeds referred to, there is evidence that cotton was brought by man from Southern Asia across the Pacific to the Western Hemisphere during the approximate period indicated in the Book of Mormon and was here cultivated by man. Furthermore, the evidence seems to indicate that cotton, sometime after being introduced into the New World by civilized man, was introduced from the west into the Hawaiian Islands.

Wild species of cotton may be found in southern Asia, Africa, Australia, America, and some of the islands of the Pacific. These plants survive in competition with other vegetation only in tropical and sub-tropical semi-desert conditions. Since young cotton plants will not stand shading, they soon die in uncontrolled plant communities where available water permits abundant plant growth in a climax population.

Investigations have shown that all forms of life, be they animal or plant, are composed of very small basic units called cells. When we examine them closely under the microscope, we find that although the shapes and sizes of these cells may vary, all seem to possess one thing in common, a more or less spherical nucleus somewhere within the cell. It is to the nucleus that we must turn our attention for the physical basis of inheritance.

By the use of stains and high magnification it has been learned that there is present in

*New World cottons
were pretty well dis-
tributed, wherever
they would grow in
Latin America at the
time of Columbus.*



each nucleus a group of long coiled structures called chromosomes. These chromosomes contain the genes which are the hereditary factors of each organism. In man, for example, we find that there are 24 pairs of chromosomes in each of our body cells and 24 single chromosomes in each reproductive cell. In corn plants there are 10 pairs and in cotton there are 13 or 26 pairs depending on the species involved.

Two gametes (reproductive cells containing one daughter chromosome from each pair of chromosomes), one from each parent, fuse in a process called fertilization. All of the millions of cells in our body come into existence by subsequent division and growth from the products of this fusion.

In cell divisions in which body cells are produced, the chromosomes shorten and thicken. They then split down the middle, each giving rise to a new chromosome precisely like the original. Each of the two identical chromosomes then migrates to an opposite area of the cell. The cell divides with each of the two daughter cells then containing exactly the same hereditary factors as the mother cell. In the preparation for division the two chromosomes of each pair line up side by side. This is followed by a splitting lengthwise of each chromosome. This gives four similarly shaped chromosomes for each pair that originally occurred in the nucleus. Two special cell divisions then occur in rapid succession. Four daughter cells are thus formed each of which contains one set of chromosomes, or half as many chromosomes as the body cells. By the fusion of two reproductive cells (gametes) in fertilization, the chromosome number is restored to the number characteristic of the species.

Cytogeneticists have discovered that many of our important plants originated as a result of crossing two closely related species. The offspring of such a cross may show considerable hybrid vigor but is often sterile due to the fact that the chromosomes of the two parental species are dissimilar and do not pair together in preparation for the cell divisions giving rise to the reproductive cells. The plant scientist has discovered a means of doubling the chromosome number of the sterile hybrid. This allows each chromosome to pair normally in preparation for the cell divisions, giving rise to the reproductive cells. The polyploid thus formed may be fully fertile. Such a process does occur rarely in nature and has given rise to such important crop plants as wheat, oats, and the New World cultivated cottons.

Now that we have added a little information on genetics perhaps we are ready to start examining some of the facts in the case.

During the past few decades plant scientists have made intensive studies of the existing species of wild and domesticated cotton plants. Using modern techniques of genetics and cytogenetics, they have dis-

covered that the many species of cotton can be divided into three groups.

1-(a) The cultivated cottons of the Old World, all of which contain the A genome (a genome consists of a set of chromosomes occurring in the genets of a diploid plant), possess 13 pairs of large chromosomes in each cell. These cottons have been cultivated for approximately 5,000 years in India and have been important items of commerce in many areas of the Old World since pre-Christian times.

(b) The wild species of cotton found in the Old World possess either the B, C, or E genomes. These cottons, which are endemic to Asia, Africa, and Australia have 13 pairs of large chromosomes in their cells. They do not have a spinnable lint.

2. The wild cottons of the New World contain the D genome and have 13 pairs of small chromosomes, and these cottons do not possess spinnable lint.

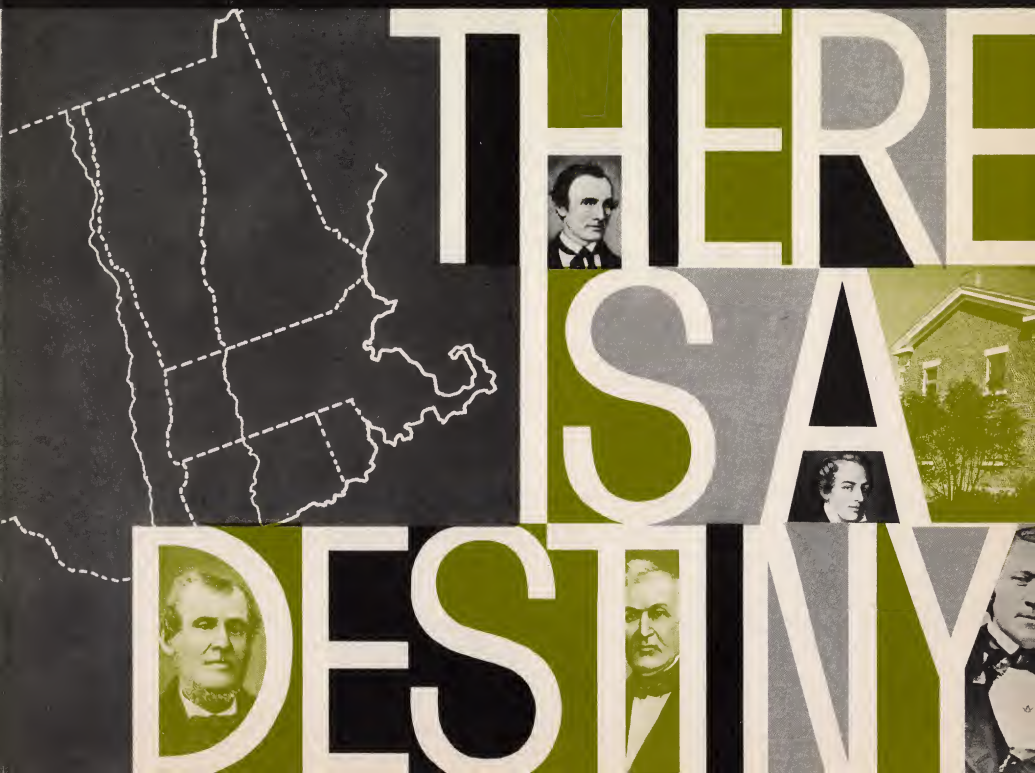
3. The cottons of the New World which have been cultivated here since pre-historic times, possess not only the D genome of the wild American cottons but also the A genome of the cultivated cottons of the Old World. These superior cottons, or their descendants, have 26 pairs of chromosomes (13 large and 13 small) and currently produce the majority of the world's cotton.

These cytogenetic characteristics of the New World cottons immediately attracted the attention of a number of capable plant scientists and during the past three decades much effort has been expended to determine their origin and relationships. In 1937 Skovsted^{7, 8, 9} advanced the hypothesis that the New World cultivated cottons had originated from a crossing of cultivated cotton endemic to southern Asia and a New World species. In that same year the colchicine technique of doubling the chromosome number was discovered. Using this technique which allows the scientist to synthesize polyploids (an individual possessing a multiple of the normal chromosome number) at will, Beasley^{1, 7} working in Texas, and Harland^{6, 7} in Trinidad each in 1940 independently verified Skovsted's hypothesis. They crossed an Asiatic cultivated cotton with an American wild species and obtained a sterile hybrid possessing 26 single chromosomes. By the use of the chemical colchicine, these chromosomes were caused to double resulting in a new hybrid possessing 26 pairs of chromosomes, 13 large and 13 small. These plants are nearly identical to and are cross fertile with the New World cultivated cottons. Thus plant scientists have succeeded in duplicating a feat accomplished by nature many centuries ago in Ancient America. Not only did this provide the answer to the puzzle of the origin of the New World cultivated cotton, but subsequently opened up an important new field of plant improvement. Gametes for (Continued on page 751)

We of The Church of Jesus Christ of Latter-day Saints have an assurance, borne of the Holy Ghost, that the Lord God planned this world and charted its course from the beginning to the end. We testify that at the proper times men were born to carry out God's purposes. Some of these were moved by an inspiration they did not understand; others had the heavens opened and received direct revelation of the things they were to say and the action they were to take. Of the first, the making of the Constitution of the United States is an example, as was the inspiration which moved the Pilgrims of 1620 to these shores. Columbus himself testified that he was inspired to sail west. Of this second group, Moses, Isaiah, and Joseph Smith are other excellent examples.

In each period of time these men met their destiny and solved their problems against the economy of the times and the customs of the people of the day. During the periods of history when they walked the stage and said their lines, events seem to have shaped themselves in such a way that the performance of each was made possible by the intervention of divine guidance. A student of history might say that events

BY PRESIDENT
S. DILWORTH YOUNG
OF THE FIRST COUNCIL OF THE SEVENTY



shaped themselves in such a way that the right man rose up at the right time. With the knowledge revealed of God, which we possess, it is clear that events didn't just happen, hit or miss, but rather that the design of the Master is traceable upon the pattern of the struggle.

The supernatural guidance of Joseph Smith to a stone box on a wooded hillside in western New York leaves us with but one conclusion: If it was destiny for that boy to meet that angel at that place, then there had to be contributing factors which put that boy in the neighborhood at that time. Further, if after he received the plates, which had so long lain in the box, he needed help to translate them, to publish their message, to organize the official Church of Jesus Christ, then events must have pressed others to be in the neighborhood also. Joseph Smith needed desperately the assistance of men who would stand true, men of strength and courage. Such men were raised up. Their training in their environment gave them the skill and determination to meet the events of their day and to conquer. How did it happen that Brigham Young, for example, was living at Mendon, handy to Palmyra in 1830? Or that Oliver Cowdery

the soil about the roots, the firmness of their anchorage, the race for sunlight—tree versus tree—the attacks of insects, fungi, disease, become important.

So with the men who opened this dispensation. There were factors which influenced them as boys growing up and as men grown. Often these circumstances influenced their parents, too. Let us then leave the larger sweep of events and enter the forest. Let us look at some of the conditions which affected the trees. Let us see how John Young and his eleven children met the problems of their conditions and made it possible for Brigham Young to be in the place, in 1830, he needed to be.

THE LAND—WHY WAS IT CHEAP

It is not our purpose to point out the vagaries and impulses of the English kings nor of their French counterparts. Nothing was known of the extent of North America; scheming nobles, favorites at the time, could obtain grants of land in the New World. These lands, being unsurveyed and vague in boundary, could not fail to overlap. Their very uncertainty gave excuse for grasping nobles to press claims as against

What scenes this old Joseph Smith home in Palmyra, New York, has witnessed!

Upstairs part of print shop where the Book of Mormon was originally printed.

An old and now rare view of the Hill Cumorah, where the plates lay.



happened along? Or that Martin Harris flamed with enthusiasm at the proper moment to supply the means to publish the translated record? The conditions surrounding each of these men can be studied and a case made for their presence by natural means, yet the fact that they were there at the right moment justifies our feeling that long before the event, a Master intelligence was making history in great, broad sweeps which were certain to bring about the events.

One stands afar off and sees the forest. If it be in mountainous country, he can see where nature by the severity of its storms seems to say "This far and no farther," to the trees as they reach timberline in their migration up the mountains. But once among the trees, one loses the broad sweep of events. Then

other claims. It is sufficient to our purpose to know that in 1786, nearly two years prior to the ratification of the Constitution of the United States by Massachusetts and New York, they had not agreed to the boundaries of their respective territories. The great dispute was over a great tract of wilderness, composing all of western New York. Massachusetts laid claim to this land. Apparently the claim had considerable merit, for the commissioners appointed by each state agreed that the title to the land—the real estate title—should be in the name of Massachusetts, while the political control should be vested in New York. This meant that the land could be sold by Massachusetts which gave patent title, but that the taxes would be collected and deeds registered in New York. Massachusetts' control would end on sale of the land. The

agreement had its opponents, but, surprisingly enough, both state legislatures mustered the support to pass it, and it became law. (In January 1788 Massachusetts, and in June of the same year New York, ratified the Constitution of the United States, and thus became partners in the new experience in constitutional government.)

This tract included land which lay west of a line which ran north and south just west of Seneca Lake in New York State. Its most fertile part was the watershed of the Genesee River, which flows north across the whole state, emptying into Lake Ontario near Rochester.

Those in control of the government of Massachusetts faced the poverty of an empty treasury. They could not pay the salaries of the state officers nor could they pay the expenses of the men who served on the commission to reach the agreement. How then could they raise the needed money? An idea was soon advanced. Sell this new land, and from the profits put the commonwealth on its financial feet! Land speculators joined in the demand for this action. A spur to this solution was found in the efforts of an imaginative speculator named John Livingston. New York law forbade the making of private treaties with the Indians who were the actual primary right owners. Before any speculators could deliver a solid title to any of the land, he had to somehow get title from the Indian tribes. But the law forbade private treaties.

Livingston concocted the idea that he would lease the land from the Indian tribes for a thousand years. There was no law to prevent this lease from being made. With several other adventurers, Livingston organized the New York Genesee Company.

Meanwhile several bold British speculators conceived the same idea, organized the Niagara Genesee Company, and entered the field to acquire land for themselves. These men were popular with several of the Iroquois tribes and could have blocked the efforts of Livingston, but they did not do this. Instead Livingston persuaded them to join with him. Speed was essential to their success. In 1787 they entered into a treaty with 47 chiefs of the six nations for all their land west of the "line of Property" (the line above referred to—see Map #1) for 999 years; the price was \$20,000.00 plus \$2,000.00 per year rental. The most prominent chief, Corn Planter, was heavily bribed, and influenced the rest to sign. Livingston then signed a lease with the Oneidas for their lands lying east of the line of Property. The total of both these efforts was about 12,000,000 acres—about forty percent of the entire state.

The legislators in Boston became all the more anxious to sell their rights so that the expense of a legal fight with the Genesee Company to protect their

interest would not have to be paid out of the bankrupt state treasury.

Now in 1787 comes Oliver Phelps, another adventurous promoter and speculator. Having few resources of his own, he enlisted Nathaniel Gorham. Together they made an offer, and after a good many manipulating deals and chicanery, these two were finally sold the entire tract owned by the commonwealth of Massachusetts for \$175,000.00 to be made in three equal payments for three years. This amounted to about 3 cents per acre. They didn't have the money, so they tried to find others to enter partnership, starting with fifty shareholders. Phelps must have been a persuasive man, for he persuaded Livingston and the Genesee Company to surrender their lease, if Phelps could get full title from the Indians.

But the Indians would agree to part with only the tract between the Genesee River and the Pre-emptive line of Property, approximately 200,000 acres. Phelps paid them \$5,000 and an annual fee of \$500.00.

While all this was going on, Phelps and Gorham had their land surveyed into a series of townships. They had great difficulty in meeting the Massachusetts payments, and sold a large portion of their



land to Robert Morris (a signer of the Constitution) who wasn't above increasing his wealth by land speculation.

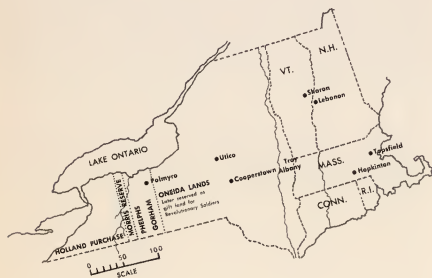
Morris in his turn, found the proposition large for him, and sold the far western portion of his purchases to a group of foreigners, mostly Hollanders. This became known as the Holland Company. They formed a company and energetically organized a sales force, put large sums into access roads, and townsite improvements long before these were needed. They opened their offices at Batavia.

It is a long tangled story. These speculators bought cheap, but delays and overhead were such that with little capital to back them they were in trouble most of the time. The net result was that land was offered cheap to the restless settlers, who were ever pushing

west. Two dollars an acre was a good price, with little if anything down, and years to pay.

The map shows this division in a general way.

Here was land, cheap land, to be had with a title legally passed. Men like John Young could settle and



MAP 1, EARLY LAND SALES

obtain title. Young men with new brides could carve out an estate by dint of hard work and perseverance. The men who joined the Church in 1830 were largely those who took advantage of the situation. They needed land, cheap land; they were woodsmen. They knew the uses of ax and saw. Generally they were honest, upright, fearless men, who were not afraid of work.

MEN MAKE ROADS—ROADS MAKE MEN—WHY MEN LOCATE AT CERTAIN SPOTS

The settlers in a new country are limited by economic law, just as we are today. To "develop" a country simply means that a person enters it in its raw, primitive state and by way of effort, ingenuity, hard work, and some luck, uses its resources to his own advantage. To do this he must be able to get into the country with his working equipment and get out with the products. These he must sell at a price greater than it cost him to produce them. The ease with which he can haul his material to market has a marked effect on his economical future.

In the late 1790's, as the Phelps-Gorham purchase was opened for sale (or if one liked it farther west he could buy from the Holland Company), the problem was to find the most suitable piece of ground for his purpose and then to occupy it. The chief purpose of land in that day was for farming. One

could raise his own necessities and later produce a surplus for sale. But before he could farm, a man must clear the land. One has to experience it before he can realize the immense amount of physical toil it takes to clear land with hand tools. The ax, the saw, the spade, hand-operated levers, wedges, mauls—the power to operate these came from muscle—and was limited by the capacity of muscle to work.

The development of roads and turnpikes was the key to the speedy enlargement of a community or a series of communities. How did it all come about?

A young man, we postulate, could not be absorbed by the home farm. It would hardly support those who were there now, so he mounted a horse, tied his few belongings on the saddle, and went seeking a place of his own. The advertisements—largely by word of mouth—told how cheap land was in New York. If he hurried, he could get there first and have first choice of the virgin country. Furthermore, he could buy on promise to pay. How much? From 50 cents to \$2 an acre; so he fared forth. As always, there is a piece just over the next hill better looking than the place one just passed. This took the young man far past the last settlement into the virgin forest. Finally he found a spot to his liking. He erected a rough, lean-to cabin, near a spring of water. If he was country-wise, he steered clear of the rich, black loamy bottom lands of the rivers. No one knew why, but one got "fevers" there. He then marked out by tree blazes his projected farm, sought out the office of the land company, and contracted to pay so much a year for his piece. Then he returned home—months, or a year later, persuaded the girl on the neighboring farm that he had found the pot of gold; would she share it? She would. And so they rode off together, this time in a borrowed wagon with a team of horses or a yoke of oxen. All their meager possessions for survival, and for future prosperity were in that wagon. If they wanted to get an early start, they would have sled runners under the wagon box instead of wheels.

The main traveled road to the new land was up the Mohawk River from Albany and Troy, New York. This was originally the old Indian trail to the back country, the only natural water level route going west. Like all virgin forest, the land was deep in the humus of a thousand years of falling leaves. This served as a sponge for the rain which fell with fair frequency. It wasn't long before the road became a succession of bog holes. It became impassable in the spring, and impossibly rough the rest of the time. Soon the couple would leave this "road" and enter the trackless forest dodging a tree here, cutting a way there, fording streams, corduroying the bogs they couldn't drive around. Finally (Continued on page 728)



Era of Youth ★ October 1962

Marion D. Hanks, Editor; Elaine Cannon, Associate Editor

“Wherefore take unto you the whole armour of God,
that ye may be able to withstand in the evil day,
and having done all, to stand.

“Stand therefore, having your loins girt about with
truth, and having on the breastplate of righteousness;

“And your feet shod with the preparation of the
gospel of peace;

“Above all, taking the shield of faith, wherewith ye
shall be able to quench all the fiery darts of the wicked.

“And take the helmet of salvation, and the sword
of the Spirit, which is the word of God:”

(Ephesians 6:13-17.)



FAITH



ARMOR

OF GOD

PUT ON THE WHOLE ARMOR OF GOD

by Elder Harold B. Lee
of the Council of the Twelve

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."
(Eph. 6:11-12.)

So declared Paul the apostle implying that our most deadly contest in life is not with human enemies which may come with guns or bombing planes to destroy us, but with enemies which strike out of darkness and may not be perceived by human senses.

Then the Apostle Paul goes on to picture each of us as a warrior being clothed with the essential armor to protect the four parts of the human body which apparently Satan and his hosts have found to be the most vulnerable—through which the enemies of righteousness may

invade the human soul:

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness:

"And your feet shod with the preparation of the gospel of peace;

"... and take the helmet of salvation, . . ."

(Ibid., 6:14-15, 17.)

Truth is to be the substance of which the girdle about your loins is to be formed if your virtue and vital strength are to be safeguarded. How can truth protect you from one of the deadliest of all evils, unchastity? Remember that the Lord tells us that truth is knowledge—*"knowledge of things as they are, and as they were, and as they are to come";* (D&C 93:24.)

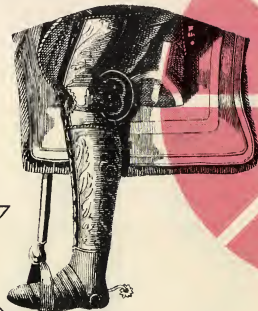
Those who make themselves worthy and enter into the new and everlasting covenant of marriage in the temple for time and all eternity will be laying the first cornerstone for an eternal family home in the celestial kingdom which will be forever. Their reward is to have "glory

added upon their heads forever and forever." These eternal truths, if you believe them with all your soul, will be as a girdle of armor about your loins to safeguard your virtue as you would protect your life. But if you allow the vain theories of men to cause you to doubt your relationship to God, the divine purpose of marriage, and your future prospects for eternity, you are being victimized by the master of lies because all such is contrary to truth which saves you from these perils.

Now, what about the breastplate which will safeguard your heart or your conduct in life? It shall be made of a stuff called righteousness. The righteous man strives for self-improvement, knowing that he has daily need of repentance for his misdeeds or his neglect. He endeavors to make each day his masterpiece so that at night's close he can witness in his soul to God that whatever has come to his hand that day, he has done to the best of his ability. His body is not dissipated by the burdens imposed by the demands of riotous living; his judgment is not rendered faulty by the follies of youth; he is clear of vision, keen of intellect, and strong of body. The breastplate of righteousness has given him the "strength of ten—because his heart is pure."



SPANISH ARMOR,
FIFTEENTH CENTURY



CHARIOT-HORSE OF
RAMESES III, 1230 BC



HERALD,
CHESTED
FESTIVITIES

Your feet, which represent your goals or objectives in life, are to be shod with "The preparation of the gospel of peace." Preparedness is the way to victory, and "Eternal vigilance is the price of safety." Fear is the penalty of unpreparedness and aimless dawdling with opportunity. Whether in speech or in song, in physical or moral combat, the tide of victory rests with him who is prepared.



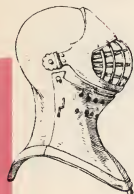
THE KNIGHT,
WINDOW AT
TWEAKESBURY



EGYPTIAN ARMOR



HELMET WITH BARRED VIZOR



TILTING HELMET

And now to the last piece of the prophet teacher's armored dress. We will put a helmet upon the head. Our head or intellect is the controlling member of the body. It must be well protected against the enemy for "as a man thinketh in his heart, so is he." Ours is to be the "helmet of salvation." Salvation means the attainment of the eternal right to live in the presence of God the Father and the Son as a reward for a good life in mortality. With the goal of salvation ever in our mind's eye as the ultimate to be achieved, our thinking and our decisions which determine action will always challenge all that would jeopardize that glorious future state. The one who confidently looks forward to an eternal reward for his efforts in mortality is constantly sustained through his deepest trials. When he is disappointed in love, he does not commit suicide.



ARMOR OF CALIOT DE GENOUILHAC (1465-1546),
THE METROPOLITAN MUSEUM OF ART. ROGERS
FUND AND GIFT OF WILLIAM H. RIGGS. 1917



MEETING OF ULYSSES AND MENELAUS

When loved ones die, he doesn't despair; when he loses a coveted contest, he doesn't falter; when war and destruction dissipate his future, he doesn't sink into a depression. He lives above his world and never loses sight of the goal of his salvation.

If we would refrain from murder, we must learn not to become angry; if we would free ourselves from sexual sin, we must control immoral thoughts; if we would avoid the penalty of imprisonment for theft, we must learn not to covet. If we would be strong against all kinds of temptation, we must prepare ourselves ahead of time, to meet the temptation face to face. There must be courage and determination and continual aggressiveness to the right in

order to win the "battle of life" else all the armor in the world suggested for our protection would be of no avail.

To help us be aggressive in our fight we do what Paul suggested:

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take . . . the sword of the Spirit, which is the word of God;" (Eph. 6:16-17.)

Note how the "shield of faith" and the "sword of the Spirit, which is the word of God" work together. Guided by faith taught by the Word of God, we view life as a great process of soul training. By faith, as the Word of God teaches, we understand that whatever contributes to our becoming more like him, is good for us, even though painful to us at times.

Thus schooled and drilled and prepared now for the contest with the powers of darkness and with spiritual wickedness, "We . . . [may be] troubled on every side, yet not distressed; we are perplexed, but not in despair;

"Persecuted, but not forsaken; cast down, but not destroyed;" (2 Cor. 4:8-9.)

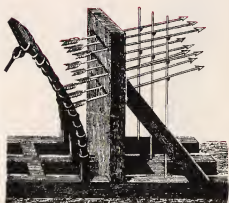
Youth of Zion, put on the whole armor of God!



MARY ANN DAYNES, JENNIFER RALPHS, MAC OSWALD

YOUR ATTITUDE IS YOUR ARMOR

Temptation is ever-present and each of us—quietly and sometimes unconsciously—develops an attitude toward sin which determines our response to temptation. If we feel that sin is determined by what the prevailing social pressure demands, our response to temptation will be relative. If we honestly regard sin as a breach of our personal relationship with God, we will be armed with an attitude that resists the allure of the moment.



SIEGE CATAPULT



Attitude



MEDIEVAL HELMET



MEDIEVAL ARCHER



DECORATION ON OLD BELL

Two men in the Old Testament provide us with different examples of response to temptation: David and Joseph. Both were "chosen." Both were men of exceptional ability who had "arrived" socially. Both were human, however, and were subject to temptation.

David's initial view of Bathsheba bathing was probably unavoidable, but as he mentally dwelt upon the prospects of immorality, his thoughts led him to action: He "sent and inquired after the woman" and fell. He became concerned too late when the consequences of his sin affected his personal relationship to his loyal follower, Uriah, the husband of Bathsheba, whose death he finally ordered to avoid the complications of discovery. When David thus fell, he ended one of the most outstanding careers on record.

Joseph, having been tempted "day by day" by his master's wife responded differently to

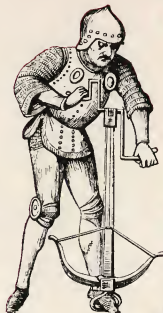
temptation in two important ways. He not only recited to her his master's goodness to him, a servant, for "neither hath he kept back anything from me," but he rebuked his temptress because he would not "sin against God." Second, he faced his "moment of truth" honestly, and rather than yield to circumstances he did something too few of us do: he "fled, and got him out," avoiding the further risk of falling.

If we see sin only as a breach of our relationship with other humans, we can rationalize away

its seriousness and even, at times, feel "justified" because some people "deserve" to be sinned against. Lehi's description of social pressure as it affects members of the Church noted how others, in addition to enticing us, would have "the attitude of mocking and pointing their fingers" at those of us who partake of the gospel. Some of us, according to Lehi, are made "ashamed" not because the gospel is not good, but simply because others are "scoffing" at us.

When we see ourselves as a son or a daughter of God and strongly desire not to hurt our relationship with God by sinning against him, then we will have put morality on its proper plane—one that arms us with attitude and perspective, which permits us to look beyond men and the moment, and which, instead of causing us to "inquire after" temptation, will cause us to "flee" from it.

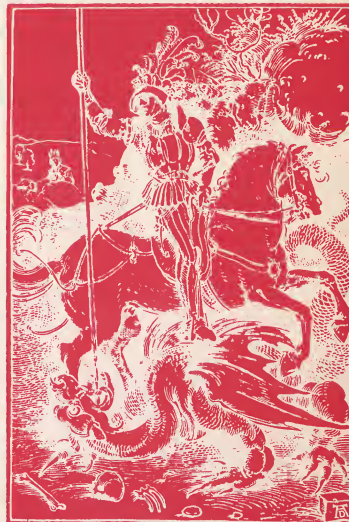
by Neal Maxwell
Dean of Students, University of Utah



THE PANTHER, SIMILAR TO THE GRIFFIN, BUT WITHOUT WINGS, USUALLY SPITTING FLAME



ARMOR COURTESY UNIVERSITY OF UTAH DEPT. OF FINE ART



WOODCUT BY ALBRECHT DÜRER



COIN OF SIDON



People are different.
So are their problems.
Likewise their temptations.
Ditto their needs.

A coat of armor, to give the best possible protection for a rewarding life, should be custom fit. Take a practical approach to the Apostle Paul's suggestion and become aware of your particular requirements as you don the armor of God. Find your "Achilles' heel" and cover it. Enjoy the comforting qualities of complete coverage.

THE SHOES OF PREPARATION

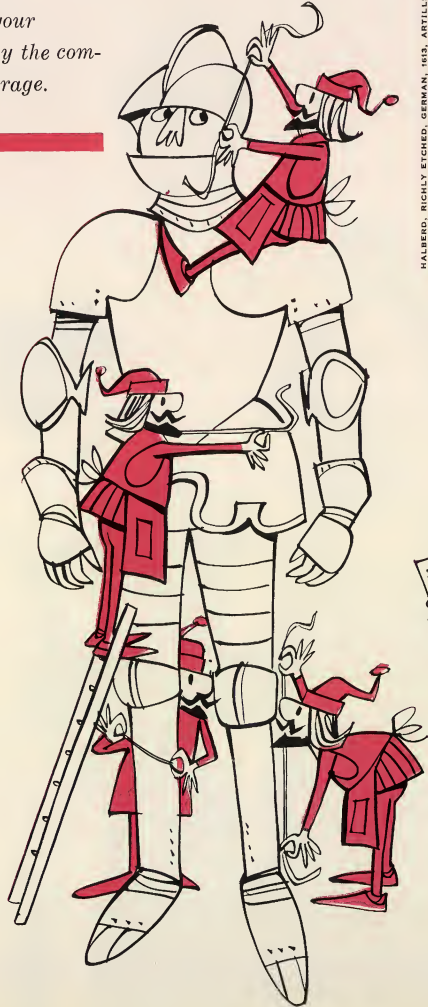
Have you set your goals?
Do your feet travel the right paths, take you to the right places?
Do you know your own weaknesses and guard against placing yourself in a situation where you'll be tempted beyond what you can endure?
Are you prepared with answers, convictions, determinations which strengthen you to stand firm—even alone—no matter what?

THE SWORD OF THE SPIRIT

Do you have a testimony of the gospel of Christ?
Do you appreciate and use the gift of the Holy Ghost to guide you in determining right from wrong in everything you do?
Do you care more what your Heavenly Father thinks of you than what your friends think?

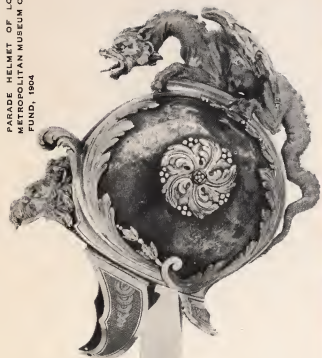
THE SHIELD OF FAITH

Can you believe without seeing?
Can you admit to God's all-knowing qualities and act on faith?
Is your patience increasing?
Can you make yourself do what you ought to do whether you like it or not?
Aggressively attack the problems of life by seeking after the good, the spiritual.



HALBERD, RICHL'Y ETCHED, GERMAN, 1815, ARTILLERY MUSEUM, PARIS





THE HELMET OF SALVATION

How important is salvation to you?

You are what you think. You do what your mind tells you. What kind of thoughts are you thinking?

What kind of experiences are influencing your thinking? Hammer out distorting, weakening, degrading thoughts.

Read and absorb the good things in life.

Watch and pray always.

THE BREASTPLATE OF RIGHTEOUSNESS

What feelings in your heart motivate your actions?

Do you honestly try to practise the Golden Rule?

Do you wholeheartedly love the Lord? Your fellow men?

Your enemy?

Are you comfortable in a religious atmosphere?

Let your conscience be your guide.

THE GIRDLE OF TRUTH

Do you know why you are here on earth?

Do you mingle with friends whose ideals are high?

Do you study the scriptures for greater understanding?

Be willing to change your environment (your work, friends, hobby demands) if it isn't a good influence. by Elaine Cannon

ACHILLES' HEEL

He was Achilles, the Greek hero of the Trojan War. For ten years he fought, invincible to the enemy. Yet he was killed. Why? Because when putting on his armor it was not complete. His mother Thetis had thought to make him invulnerable by dipping him into

the River Styx, but the heel by which she held him was untouched by the water—and it was here he received his fatal wound. This page from Greek mythology can serve one well: put on the whole armor of God.

by Reed Blake

ILLUSTRATION BY PHYLLIS LUCH



DAVE ROBINSON, MAC OSWALD, LARY ANN FORSBERG



ROMAN ARMOR

WILLIAM SHOWS HIS FACE TO FRIENDS, 1066 AD (BAYEAUX TAPESTRY)



ANCIENT GREEK HELMET

CARTOON BY DAVE BURTON



● I feel that being the daughter of an LDS serviceman has been a wonderful opportunity for me. Not only has it enabled me to see many interesting and fascinating places, but it has given me a fuller appreciation of how the work of the Lord grows and progresses. Living in Alaska for nearly five years, and now in Germany, I have had a first-hand look at the tremendous growth of our Church. When we first arrived in 1955 the Saints in Anchorage, Alaska, were meeting in a log cabin. Today there is a large stake in Anchorage which is continually growing. In Germany one mission has grown into five; new stakes have been organized; and people are being converted daily. It is wonderful to be here in the midst of it all.

As a Mormon I have always been in the small minority, which meant that as soon as people realized I was different I was watched to see if I really lived the standards that the Church stands for. This is quite a challenge and it has made me more aware of everything I do.

Perhaps more than anything else living away from the center of the Church has given me a greater appreciation of the things that those in Salt Lake City or right at the center of the Church take somewhat for granted: being able to attend the general conferences, hearing the prophets of the Lord speak, and visiting Temple Square. Sometimes I think that it would have been nice to have grown up in Salt Lake City, but I am thankful for all the opportunities I have had in moving from place to place, thereby gaining what I feel is a strong conviction of the truthfulness of the gospel.

by Helgard Voigt



WOODCUT BY ALBRECHT DÜRER

● For the past two years I have been living in Europe where my father has been a mission president, and now is the legal counsel for the Church. During that time, I have had many opportunities to teach the gospel. It has not always been easy being here. My brother and I attended the American high school in Stuttgart, Germany. This in itself was a challenge. The boys and girls in that school did not live the life that we had known in Salt Lake City. Smoking and drinking among the students was a common thing. One could not express himself without using the Lord's name in vain. It gave us the opportunity of showing them something they had never known—the gospel. Whether by example or by words, we had the privilege of doing missionary work.



NORSE SEA KING, 11TH CENTURY



COIN OF SIDON

RENAISSANCE DAGGER AND SCABBARD, BASEL (KUNST IM HAUSE)



Last summer I attended the University of Heidelberg, and this winter I studied in Switzerland. Both times I was able to tell others of the gospel. In Switzerland I was asked to give a lecture on "Mormonism." It was the first time a Mormon had ever been to that school, and they were curious. After the lecture, each Sunday I would have three or four girls in my room for Sunday School. We would listen to the Tabernacle Choir then read and discuss Church books. It was the first time I had ever realized how much my Sunday School and Mutual training at home had done for me.

Living in the mission field has truly strengthened my testimony. Our gospel is a beautiful blessing. If we would live it as Christ would have us live it, we would be the greatest force for peace and good on the face of the earth today.

by Kathleen Cannon

TEENS TALK

some young thoughts on the subject...



SHIELD, GERMAN (AUGSBURG), 1580, THE METROPOLITAN MUSEUM OF ART, ROGERS FUND, 1904

THE FIRST ATTACK, BATTLE OF HASTINGS, 1066 AD (BAYEUX TAPESTRY)



excuse personal references, I would cite these examples.

When I arrived in Stuttgart, I was fifteen years of age. After having attended school for some four short weeks, the word was out that I neither drank nor smoked. At first I was placed by those with whom I came in contact in a class by myself. The football team would, after winning a game, indulge in some of the ill practices previously mentioned. Of course, this was out of the sight of the coaching staff. Three years later, because of the fact that I had withstood temptation and had lived the teachings of the Church, this same football team elected me as one of the captains. This is certainly a testimony to me of the good influence we can project on those around us, if we live our religion.

To give another example, I would like to refer to the social life of the average high school student.

Have you ever been a social outcast because the things you believed to be right, so far as correct conduct was concerned, were looked upon by the ruling majority as being frivolous? I have. But once again, by living

as one should, and remaining adamant so far as the teachings of the Lord were concerned, people began to take me for what I stood for and took special care that there were plenty of soft drinks for me. People don't smoke as much in front of me as they used to, either.

We can see, therefore, that the words of the Prophet certainly are true.

The Church and its teachings plus my home life have been the two most stabilizing forces in my life, and we should always keep them in mind when we are faced with two divergent paths of endeavor.

As our tour in Germany is drawing to a close, I can truthfully say that the presence of the Church has certainly made the experience much more enjoyable.

by Thomas H. Reese, II

CARTOON BY DAVE BURTON



CATAPULTA (GALLIC)



●What has made the greatest impression on my mind with regard to the life of the son of an American army officer and membership in the Church of Jesus Christ of Latter-day Saints?

I recall the words of President McKay. He said on one occasion, "Every member of this Church is a missionary."

This has certainly been illustrated to me during my three-year stay in Germany. If you will

DECORATION ON OLD BELL





EARLY ENGLISH CANNON, BATTLE OF CRECY, 1346 AD

LIMA BEANS

Lima beans! Does it seem important to eat them when one doesn't like them? Yes, you may say, because they contribute to good health. Yes, you may say, because someone has gone to the trouble of preparing them. But there's a reason even more important than these, and that is the matter of self-discipline.

Will James, psychologist, has said that we should do something every day we don't want to do. By eating lima beans—or any food we don't like—we're practising a little self-discipline so that when big decisions come, we can make them wisely.

At home we may not want to offer our comfortable chair to Mom or Sis when she comes into the room, but in doing such little kindnesses (when it's much easier not to bother) we're laying the foundation for being charitable in big things as the Lord has commanded.

Buckling down to school assignments may well be something we don't want to do—especially on the night of a good TV show—but doing it regularly not only assures good grades, but primes us for bigger assignments in college, in

our profession, in church work.

When reading the newspaper, we usually turn to the comic strips or the sports section. Even though we may not want to, let's turn first to the editorials and articles of deeper meaning. In our choices of books, let's turn aside from the popular easy-reading ones of the day and tackle books of weightier worth, even though they may be more difficult and we may not want to read them. Suddenly we'll find that this has become our favorite kind of reading, and as a consequence, studying and understanding the scriptures will come more easily.

The pennies in our pocket may tempt us to buy a cold drink or a candy bar, yet we really know how fleeting are these satisfactions. We'd do much better to save our money. By doing that which

Lima Beans!



ENGLISH SHIP



we don't want to do even in the small matter of saving a dime or so, we're strengthening ourselves to build for a mission, to pay fast offerings and an honest tithe, and we're learning the true value of money and its relation to life.

In the principle of fasting by refraining from food, though we don't want to, we're learning to keep our appetites under control, and when the great test comes, we'll be strong enough to hold to the right. President McKay has said that if there were no other benefit in fasting, but gaining strength of character, that alone would justify our doing it.

By disciplining ourselves in little things day by day, we gradually build a coat of armor so strong that it will be impregnable to the forces of Satan all the days of our lives.

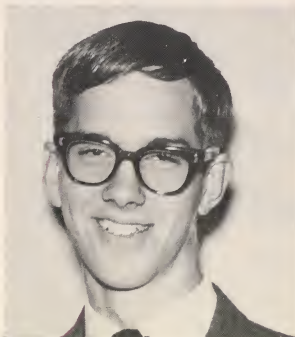
by Jim Jardine (15)

Mary Gaddie, Logan Fourth Ward, Cache (Utah) Stake, is an LDS student listed in Who's Who in American Colleges and Universities for Utah State University . . . commander of the university Sponsor Corps . . . honor societies, queen, valedictorian, church worker.



Larry Ashton Perkes, 17, Monterey Park Ward, East Los Angeles (Calif.) Stake, is one of twelve national winners in the GE College Bowl competition, "Why I Want to Go to College." He was awarded a \$6,000 scholarship to the school of his choice. . . .

"A" student . . . leader and officer in clubs and quorums . . . one of 15 LDS youth honored at 1962 June conference "Focus of Youth" presentation.



Out of a student body of 23,000, with fewer than 200 LDS students enrolled, Pat Farr of Berkeley, California, was elected to the highest coed office at University of California . . . second vice-president of associated students . . . Mortar Board . . . honor societies . . . head pompom girl . . . seminary and institute graduate . . . church auxiliary worker.



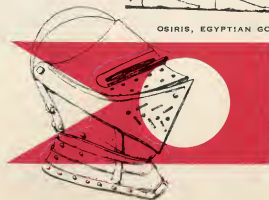
MEDIEVAL PIKEMAN



DECORATION ON OLD BELL



OSIRIS, EGYPTIAN GOD



ARMET

THE GRIFFIN AS USED IN HERALDIC ORNAMENTATION



HERALD, CHESTER FESTIVITIES



SHIELD BEARING THE HERALDIC ARMS OF SAXONY, GERMAN (SAXON), 1475

CARTOONS BY DAVE BURTON

MAC OSWALD, LARY ANN FORSBERG





A. DE BRUYN, 1600

AND BENEATH THE ARMOR

In a certain small community there stands an imposing mansion, a bit weathered by the years, but still the grandest house in town. It is surrounded by more than an acre of lawn except for one side which is devoted to an extravagantly beautiful rose garden.

This magnificent home came into being during the depression. Those were grim years when your parents and grandparents worried for fear they would not be able to feed their families. Businesses closed their doors, and men were out of work with little hope of finding another job.

Naturally the people of this town wondered about the new house. After it was finished, they waited—and waited for an invitation to come inside. The invitation never came. They could only guess at the luxurious furnishings.

Eventually, the ugly secret became public knowledge. Inside the house was nothing. Oh, a few sticks of furniture had been placed in the rooms, but there was not even paint on the walls. There were no rugs on the floors or any electrical fixtures. With the last dollars he could raise by selling all his possessions, the proud owner had built a showplace, so that no one would know that he, too, had lost his money. His family camped inside the magnificent structure like gypsies.

Most of us spend much time and thought on our clothes, our hair, our complexions, our figures. We want to be attractive to look upon. This is good. Beauty is always desirable. But the spirit which dwells inside our body must be beautiful, too, or our secret will be found out. The Lord knows us for what we truly are and, eventually, every one else does, too.

by Lorraine Henriod

DO YOU DARE TO BE DIFFERENT?

Did you see the movie **Ben-Hur**? And did you wish you had lived then, when there was real adventure to be had; when a man's courage was tested with such wild and colorful challenges?

Or have you dreamed, as you read American history, that you lived in the great era of Patrick Henry? Have you yearned to be a hero in freedom's cause, who could say, "Give me liberty, or give me death," and be venerated by generations to come?

Or did you wonder, as you saw **Promised Valley**, how it would have felt to be that beautiful young girl who trekked across the plains to Zion with a song in her heart and a strong faith? Did you wish you could have been the triumphant heroine of such a drama?



HENRY, PRINCE OF WALES, 1609



Do you ask yourself, "Why can't I be great like that? Why doesn't anything exciting like that ever happen to me?"

Well, wake up! It is happening to you. You are faced with some of the hardest challenges ever to be given to a generation of young people. Yours is a battle of the spirit. Yours is the fight against moral temptation with eternity at stake.

If you are honest and have real integrity, you are a sucker; "Everybody else" lies a little, cheats a little.

It's just a nuisance to have to turn down a drink or a smoke, when "everybody else" indulges.

This pledge-of-allegiance-to-the-flag stuff is a bore. "Everybody else" keeps his hat on when the flag passes by.

It's crummy and old-fashioned to be satisfied with holding hands, when "everybody else" has thrown away all the rules of chastity.

And every time you triumph over such temptations, you are adding another adventure to your story.

Do I hear you say, "But that's not exciting! It's not glamorous. It's just every-day boring."

Well, consider this: Ben-Hur didn't see himself in wide screen glory

and full color. He didn't live his life in four hours with a ten-minute intermission. He had to struggle twenty-four hours a day, year after year—always resisting the temptation to "go along with the crowd." He dared to be different.

Patrick Henry never thought to be immortalized in America's history books. He never saw a statue erected in his honor. Each milestone toward greatness that he passed was hard-earned, with little day-by-day seemingly boring triumphs. He dared to believe in

God's own truth, the free agency of man. And he dared to do something about it.

Do you suppose our pioneer women felt like heroines as they battled through those endless days of tragedy and hardship? It wasn't easy to leave the china plates, the satin ball gown, the spinet. They couldn't leave their memories of such luxuries. They couldn't leave their knowledge that "everybody else" had them. But they believed in the gospel enough to dare to be different.

Are you sure you want to be great? Then you must dare to be different. The Latter-day Saint people have ideals that are different. But the principles upon which these ideals are based are true, and if you settle for anything less than the truth, you are cheating yourself; you are compromising with the greatness that is in you.

by Gay N. Blanchard



LARY ANN FORSBERG, DAVE ROBINSON



DECORATION ON OLD BELL



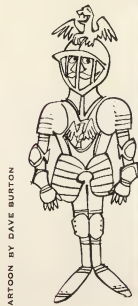
ASSYRIAN ARMOR AND SHIELDS



MAC OSWALD. MIKE FAIRCLOUGH, JENNIFER RALPHS



SANCHEZ COELLO, 1970



CARTOON BY DAVE BURTON



KAMELOT'S KOOKIE KOURT

The tournament (party) is about to begin! King Arthur (you) and his chivalrous warriors, along with the kingdom's merriest maidens (the gang), have assembled from wood and meadow to claim victory at the Battle of Boredom.

Threatening blows at the wall— Divide the group into two teams, each kneeling on the floor each side of a sheet held up by one person from each team. The plan of attack is to blow a balloon up over the sheet to the opponent's side, at the same time keeping it from landing on your side. When a player is touched by the balloon, he is "wounded" and eliminated. The victor is given "Guinevere's" kerchief to wear until the winner of a later game emerges.

The mysterious knight—One team is sent from the room with a blanket. One member of that team returns crouched under and completely covered with the blanket. Opposing team must guess who the mysterious knight is from inaudible sounds he makes to their questions concerning his "noble deeds." A short time limit is given to determine the winning team.



A. DE BRUYN, 1501



ARMOR FOR MAN GERMAN (NURNBERG), 1540



"Joust Guessing, Thanks!"—

One person is sent from the room while group agrees on a specified activity, such as brushing your teeth, driving a car, etc. The person then returns and must guess the "courageous feat" by asking questions around the room such questions as, "Do you joust in the morning?" "Do you joust with your hands?" etc.

Newspaper Knighthood—Provide the entire group with newspapers, tape, and pins. Let their imaginations do the rest in clothing each other in newspaper armor for the guys and flowing (?) gowns, complete with pointed hennin caps, for the gals. Have them march in the grand parade, letting an impartial judge decide who should keep "Guinevere's" traveling kerchief for the remainder of the evening.

Fie on Spoons and Forks!— Let your Round Table refreshments be entirely finger foods. Provide each guest with a paper plate on which you've painted a "kookie" coat of arms. Then let the mirthful court members help themselves to an array of cheese 'n crackers, apples, pears, grapes, plums, bananas, and sweetmeats (candy) for a quiet time of casual and leisurely munching. by Janet W. Breeze

ARMOR FOR HORSE, GERMAN (NURNBERG),



BATTLE-AXE, HINDU, UNITED COLLECTION, KARLSRUHE



ILLUSTRATION BY VIRGINIA SARGENT

(Continued from page 728) they arrived at their new home. It wasn't long before they were sending back to the home town reports of the country and urging their friends to join them. Often a man, thus importuned would tire of the unequal struggle with the poor land he had at home, and would pull up stakes with his whole family, to take advantage of the glowing prospects farther west.

It was to the advantage of the land companies to have good access roads. The states could not or did not help them, but there were enterprising citizens who could see a profit in making it easier to help people on their way. These men organized turnpike companies—then did what grading and clearing and repairing was necessary to keep a road passable—not necessarily comfortable for a price. These men charged a fee—a toll to use the road. One didn't need to use the road. If he chose, he could buck the raw forest. Most people paid the toll. Upon payment of the fee, the keeper of the gate would "turn" the bar, crossing the road, to one side. Hence the roads thus built were called "turnpikes." They were gradually improved, and in some cases were surfaced with gravel. By 1825 one or two had macadam surfaces. None ever made their owners rich; most were in financial difficulties.

The state exercised some control. If a road was not in passable condition, the owners were forced to allow free passage until the bad section was repaired.

The first important turnpike was "located" (surveyed) between Albany and Schenectady in 1797. Construction took from 1802 to 1805 and cost \$10,000.00 per mile. From Schenectady the Mohawk turnpike stretched to Utica and took from 1800 to 1807 to complete. The Seneca Turnpike Company built its turnpike from Utica to Canandaigua during the same period. By 1809 one could travel from Lebanon Springs on the east border of the state, through Albany to Canandaigua on 234 miles of continuous roads. By 1812 the Ontario & Genesee Company extended it from Canandaigua to Lake Erie.

Rivaling this, the Great Western turnpike left Albany and wound around the hills through the famous Cherry Valley, to Cooperstown, to Sherburne—and later it was extended by other companies through Homer to Cayuga Lake.

By 1810 the main roads, mostly passable—a few good—would take travelers within twenty miles of any place they wanted to settle. It was the last twenty miles which posed the problem thereafter. The map to the right illustrates the lines of the main-traveled turnpikes by 1810.

John Young and his family were drawn west on the Cherry Valley road, to Sherburne, likely by stories of friends or relatives who had gone on before. It is

surely not coincidence, as one reads of the movements of John P. Greene and Rhoda Young Greene, that these roads had their effect, as did other later roads, created by them, affect those who followed after.

John Young, in 1804, had no easy time getting to Sherburne. The road was primitive. On the other hand, by the time that Joseph Smith moved west to Palmyra with his large family, the turnpike road went directly there and was improved enough that Joseph felt that Lucy with the help of the boys could get there without undue difficulty. He went on ahead.

The basic charges on the turnpike systems were: for a man, a team and wagon 12½ cents for each 10 miles, with 3 cents additional for each horse or ox "used before" (that is, if the animal was hitched and pulling).

25c a coach or phaeton (2 horses)

12½c a sulky, chair, chaise, or other 1 horse vehicle

6c a 1 horse cart, 8c a 2 horse cart

4c for horse and rider

20c for a score (20) horses, cattle, or mules

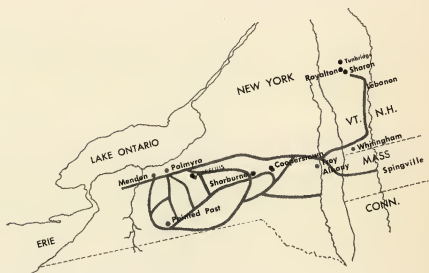
6c for a score of sheep or hogs

6c a sled, 2 animals pulling, 3c for each additional animal "used before" (pulling).

Stagecoaches were rebated ½ price. Wagons with tires 6 inches wide, ½ price.


People living within a mile paid no toll at that toll gate. No toll could be charged for going to church, voting on election day, or going to or from a gristmill or blacksmith shop. A physician or midwife on the way to give service passed free.

TOWNSHIPS AND TOWNSITES—UNDERSTANDING GEOGRAPHICAL DIVISIONS



MAP 2, CHIEF ROADS OF 1810

Before one can have a clear understanding of the land and its geography, he must know how the land was surveyed: All of (Continued on page 746)



■ Officers and teachers in the priesthood and auxiliary organizations of The Church of Jesus Christ of Latter-day Saints often find themselves in the role of a counselor. Each time an individual comes with a problem, it presents an opportunity, as well as a duty, to lend every assistance possible. The assistance rendered may take one of many forms. It may be that the counselee should be encouraged to seek out the bishop, who is appointed by the Lord to be the common judge in Israel. In some cases, the services of other special assistants may be proper. If such aid is solicited, it must be with the full understanding and consent of the person seeking help, as his confidence must be respected.

How often it is that officers and teachers in the Church find opportunity to be of service in a counseling capacity and, after applying techniques of counseling, still feel confused and helpless, wondering what else they might have done to render additional assistance.

To every LDS leader, there is a source of power which can be coupled with academic learning in the field of counseling. We must realize that there is a place in the counseling situation for seeking divine guidance. If properly sought, the counselor and counselee may expect to find direction and comfort through this medium. The Lord has said: "Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men." (D&C 18:18.) It is understood, of course, that the involvement of the Holy Spirit will not eliminate the necessity of study or preparation on the part of the counselor.

The following account is an actual case study and is typical of ways in which the Holy Spirit may be helpful in the counseling situation, especially in the area of the decision making process. For the purpose of this case study we shall name our counselee, Shirley.

Shirley was fifteen years old and in the ninth grade. She was short, dark-haired, brown-eyed, and radiated an air of intelligence. She was not what one might term popular, but she did have a number of friends. She came from a family in the middle income bracket, lived in a modern frame home with average luxuries and

CONDUCTED
BY THE
UNIFIED
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SCHOOL
SYSTEM

The True Spirit of Counseling

BY C. WARD DESPAIN

CO-ORDINATOR OF INDIAN SEMINARIES

conveniences, including a new automobile. Her father, who held positions of influence in both the Church and community, was an authority in his professional field, and being deeply interested in his children, often made inquiry as to their welfare and progress at school and in the auxiliary organizations of the Church. Her mother, who was recognized as a leader in the community with ability and talent, held keen interest in her children. Shirley had a sister attending college, a brother who was a senior in high school, and a younger sister in one of the elementary grades.

Shirley's attitudes and activities emphasized the importance she attached to high moral standards. Her studies did not seem to highly motivate her, though she expressed contentment, in general, regarding her school work. She was courteous and co-operative in her seminary class, but at times expressed dislike for some of her schoolteachers, indicating that on occasion she received some kind of satisfaction from giving them a bad time. Her grades were average, and she was interested in dramatics. Her health was good, and she attended school regularly.

When Shirley came for the pre-arranged interview, she was exactly on time. There was no need for general conversation or preliminaries for Shirley started out with, "Well, should I tell you all?" Such a statement required a carefully worded answer so as not to put Shirley on the defensive or cause the counselor to be thought of as too inquisitive. At the same time, interest and concern had to be in evidence. The answer was, "Yes, I think it would be helpful in understanding the situation."

As is the case so many times, Shirley continued by stating things not directly related to her own problem, but having to do with other people. She began to point out things which her friends did in dating situations of which she did not approve. She then said she felt that because she preferred not to do these things she might be looked upon as a snob by her companions.

Shirley then began to bring herself into the picture as she told of the boy friends with whom she and her girl friends dated. She freely admitted that her boy friend was not the type her parents approved of and that dating him caused family dissension, especially on the part of her mother. Shirley resented the parental authority involved in the situation and felt that her parents had somewhat rejected her because she continued to date this boy in spite of their feelings.

She expressed herself as not being too certain whether she should continue to go with this particular boy friend and the crowd involved. She liked him, desired to be with him, and rather chafed under the thought of not having him as a close friend. But she freely stated that there were things about his habits which gave her concern, such as taking her to church but leaving her to attend the services alone, then picking her up when the meeting was over. She was concerned because he used tobacco and grew nervous when in situations where he could not smoke.

Shirley was confused and upset. It was apparent that she was having a struggle from within. It was

now necessary that the counselor not impose his judgment upon the case regardless of his own strong feelings. He must lead Shirley to see the issues clearly and allow her to make her own decisions. Feeling that Shirley could benefit by such a suggestion, the counselor indicated that there was a source from which she could obtain additional help in solving her problem, a source which, if she would allow it, would lead her to a solution which would be best for her.

After explaining to Shirley the real need of her seeking divine aid in her problem, the counselor helped her to establish the alternatives of her situation by suggesting that she decide what the alternatives were. They were as follows: (1) continue to go with this boy and accept any possible developments; (2) drop him completely; (3) try to reform him, and (4) go with him as a friend with possible marriage out of the question. Because of the positive suggestions of turning to a higher power for aid, Shirley began to feel the security of knowing that there was someone to whom she could go for direction, someone who would not and could not make a mistake regarding her problems.

The counselor tactfully pointed out that our Father in heaven is all-wise and loves us with a love beyond that of a kind and loving earthly father and that he gives to his children according to their needs if they seek the answers to their problems in faith and sincerity. He then read from the scriptures these words:

"Ask and it shall be (Continued on page 755)





Tecum vivere amem, tecum obeam libens. Hor.

I could willingly live and die with you.

N^o 192. Saturday, July 1, 1710.

From my own Apartment, June 30.

SOME Years since I was engaged with a Coach full of Friends to take a Journey as far as the *Land's End*.^{*} We were very well pleased with one another the first Day, every one endeavouring to recommend himself by his good Humour and Compliance to the rest of the Company. This good Correspondence did not last long; one of our Party was sowed the very first Evening by a Plate of Butter which had not been melted to his Mind, and which spoiled his Temper to such a Degree, that he continued upon the Fret to the End of our Journey. A Second fell off from his good Humour the next Morning, for no other Reason that I could imagine, but because I chanced to step into the Coach before him, and place myself on the shady Side. This however was but my own private Guefs, for he did not mention a Word of it, nor indeed of any Thing else, for three Days following. The rest of our Company held out very near Half the Way, when on a sudden Mr. *Sprightly* fell asleep; and instead of endeavouring to divert and oblige us, as he had hitherto done, carried himself with an unconcerned, careless, drowsy Behaviour, till we came to our last Stage. There were three of us who still held up our Heads, and did all we could to make our Journey agreeable; but, to my Shame be it spoken, about three Miles on this Side *Exeter*, I was taken with an unaccountable Fit of Sullenness, that hung

EDITOR'S NOTE

Sir Richard Steele was an English essayist of the 18th century. In 1709 and 1710 he published his writings over the signature of "Isaac Bickerstaff," in a small publication called The Tatler. These essays were later collected and published in book form. This essay on constancy is printed here without editing, as it appeared in The Tatler of Saturday, July 1, 1710. Even the spelling and punctuation are all retained, but the modern "s" is used throughout.

Constancy

Reprinted from *The Tatler*—the lucubrations of Isaac Bickerstaff, Esq.; Vol. IV. London, 1749

Saturday, July 1, 1710.

Some years since I was engaged with a Coach full of Friends to take a Journey as far as the *Land's End*.^{*} We were very well pleased with one another the first Day, every one endeavouring to recommend himself by his good Humour and Compliance to the rest of the Company. This good Correspondence did not last long; one of our party was sowed the very first Evening by a Plate of Butter which had not been melted to his Mind, and which spoiled his Temper to such a Degree, that he continued upon the Fret to the End of our Journey. A Second fell off from his good Humour the next Morning, for no other Reason that I could imagine, but because I chanced to step into the Coach before him, and place myself on the shady Side. This however was but my own private Guess, for he did not mention a Word of it, nor indeed of any Thing else, for three Days following. The rest of our Company held out very near Half the Way, when on a sudden Mr. *Sprightly* fell asleep; and instead of endeavouring to divert and oblige us, as he had hitherto done, carried himself with an unconcerned, careless, drowsy Behaviour, till we came to our last Stage. There were three of us who still held up our Heads, and did all we could to make our Journey agreeable; but, to my Shame be it spoke, about three Miles on this Side *Exeter*, I was taken with an unaccountable Fit of Sullenness, that hung upon me for above threescore Miles; whether it were for want of respect, or from an accidental Tread upon my Foot, or from a foolish Maid's calling me *The old Gentleman*, I cannot tell. In short, there was but one who kept his good Humour to the *Land's End*.

THERE was another Coach that went along with us, in which I likewise observed, that there were many secret Jealousies, Heart-burnings, and Animosities: For when we joined Companies at Night, I could not but take Notice that the Passengers neglected their own Company, and studied how to make themselves esteemed by us, who were altogether Strangers to them; till at length they grew so well acquainted with us, that they liked us as little as they did one another. When I reflect upon this Journey, I often fancy it to be a Picture of Human Life, in respect to the several

^{*}A town on the coast of England.

Without constancy there is neither love, friendship, or virtue in the world.

Friendships, Contracts, and Alliances, that are made and dissolved in the several Periods of it. The most delightful and most lasting Engagements are generally those which pass between Man and Woman; and yet upon what Trifles are they weakened, or intirely broken? Sometimes the Parties fly asunder even in the Midst of Courtship, and sometimes grow cool in the very Honey Month. Some separate before the first Child, and some after the fifth; others continue good till thirty, others till forty, while some few, whose Souls are of an happier Make, and better fitted to one another, travel on together to the End of their Journey in a continual Intercourse of kind Offices and mutual Endearments.

WHEN we therefore chuse our Companions for Life, if we hope to keep both them and ourselves in good Humour to the last Stake of it, we must be extremely careful in the Choice we make, as well as in the Conduct on our Part. When the Persons to whom we join ourselves can stand an Examination, and bear the Scrutiny, when they mend upon our Acquaintance with them, and discover new Beauties the more we search into their Characters, our Love will naturally rise in Proportion to their Perfections.

BUT because there are very few possessed of such Accomplishments of Body and Mind, we ought to look after those Qualifications both in ourselves and others, which are indispensibly necessary towards this happy Union, and which are in the Power of every one to acquire, or at least to cultivate and improve. These, in my Opinion, are Cheerfulness and Constancy. A cheerful Temper joined with Innocence will make Beauty attractive, Knowledge delightful, and Wit good-natured. It will lighten sickness, Poverty, and Affliction, convert Ignorance into an amiable Simplicity, and render Deformity itself agreeable.

CONSTANCY is natural to Persons of even Tempers and uniform Dispositions, and may be acquired by those of the greatest Fickleness, Violence, and Passion, who consider seriously the Terms of Union upon which they come together, the mutual Interest in which they are engaged, with all the Motives that ought to incite their Tenderness and Compassion towards those who have their Dependence upon them, and are embarked with them for Life in the same State of Happiness or Misery. Constancy, when it grows in the Mind upon Considerations of this Nature, becomes a moral Virtue, and a kind of good Nature, that

is not subject to any Change of Health, Age, Fortune, or any of those Accidents which are apt to unsettle the best Dispositions, that are founded rather in Constitution than in Reason. Where such a Constancy as this is wanting, the most inflamed Passion may fall away into coldness and Indifference, and the most melting Tenderness degenerate into Hatred and Aversion. I shall conclude this Paper with a Story that is very well known in the North of England.

ABOUT thirty Years ago, a Packet-Boat that had several Passengers on Board was cast away upon a Rock, and in so great Danger of sinking, that all who were in it endeavoured to save themselves as well as they could, though only those who could swim well had a bare Possibility of doing it. Among the Passengers there were two Women of Fashion, who seeing themselves in such a disconsolate Condition, begged of their Husbands not to leave them. One of them chose rather to die with his Wife, than to forsake her; the other, though he was moved with the utmost Compassion for his Wife, told her, that for the Good of their Children it was better one of them should live, than both perish. By a great Piece of Good Luck, next to a Miracle, when one of our Good Men had taken the last and long Farewel in order to save himself, and the other held in his Arms the Person that was dearer to him than Life, the Ship was preserved. It is with a secret Sorrow and Vexation of Mind that I must tell the Sequel of the Story, and let my Reader know, that this faithful Pair who were ready to have died in each other's Arms, about three Years after their Escape, upon some trifling disgust grew to a Coldness at first, and at length fell out to such a Degree, that they left one another, and parted for ever. The other Couple lived together in an uninterrupted Friendship and Felicity: and what was remarkable, the Husband, whom the Shipwreck had like to have separated from his Wife, died a few Months after her, not being able to survive the Loss of her.

I must confess, there is something in the Changeableness and Inconstancy of Human Nature, that very often dejects and terrifies me. Whatever I am at present, I tremble to think what I may be. While I find this Principle in me, how can I assure myself that I shall be always true to my God, my Friend, or myself? In short, without Constancy there is neither Love, Friendship, or Virtue in the World.

(Continued from page 720)

concentrate on such outmoded skills, as bookkeeping by hand while demand rises for skilled operators of complicated office data processing equipment.¹¹

It is not intended to suggest here

that careers in nonscientific and non-technical professions will not be available, nor that college educations will not be important. College will be the clue to highest salaries for the careers of the future. But specialized training will be the next best bet in junior colleges, technical and trade schools, and in additional public schools. Two-year community colleges, free or with low tuition,

are a growing trend that will be common place by 1975 in the United States.

A further factor to be considered in evaluating the future job-complex is the increasing role that women are playing in the United States work force. Dramatic changes have taken place in the work patterns of married women in recent years under the impact of wartime and post-war economic and social changes. The worker rate for married women 45 to 64 years of age rose from 10 percent in 1940 to 32 percent by 1957. Even more startling is the fact that a higher proportion of women are now in the labor force at age 50 than at age 25. In 1920, 39 percent of the 20-24 year-old women worked, and only 19 percent of those age 45-54. By 1957 the worker rate for the younger group had risen to 45 percent, but for the older group it had jumped from 19 to 46 percent.¹²

Whether we like it or not, the conditions of our society indicate that during the next fifteen years the number of women workers in the United States will increase at nearly twice the rate for men. A larger proportion of women, especially of older women, will work. By 1970 one out of every three workers will be a woman. Except for teenage girls (most of them still in school) and women 65 and over (most of them either retired or past working age), at least two out of every five women in 1970 will be in the labor force. Among women whose children are in school or past school age, the proportion who work will be much higher than now.¹³

An interesting facet in this regard is the anticipated raising in the median age level of girls at their first marriage in the United States. At present the median age of first marriage for girls is 20, for men 23. Nationally this three-year difference reflects not only emotional and social factors, but also an economic one as the young man waits for the financial security that comes with a few years' work experience. Now, as the rapidly rising birth rates of the postwar years are reflected in those people reaching adulthood, there will be more girls at the median age of first marriage than boys born three years earlier for every year during the next fifteen years. The number of 23-year-old men for every 100 twenty-year-old

Freedom — cherished and challenged

RICHARD L. EVANS



Since freedom is one of the most cherished and most challenged rights in all the world, it is a subject most seriously to be considered. And while these words may seem to have a too familiar sound it is not too soon again to say that freedom cannot always continue in comfort or convenience, cannot be assured without sacrifice, without truth and decency, without willingness to work, without downright honesty and honor, willingness to keep the commandments, willingness to live within law. We may have our choice, but we cannot have both: We cannot have both liberty and indifference, or both liberty and licentiousness. There is no liberty without a real respect for law, no liberty if we forget God, or fail to remember the principles on which freedom is founded. "To suppose that our civil and political liberties are secure because they are . . . defined in written constitutions," said Carl Lotus Becker, "is to mistake the legal form for the living substance of freedom."¹ The ". . . institutions [of our nation]," said John Foster Dulles, "reflect the belief of our founders that men had their origin and destiny in God; . . . and had duties prescribed by moral law. . . ."² "Bad men cannot make good citizens . . ." said Patrick Henry. "It is when a people forget God, that tyrants forge their chains. . . . No free government, . . . can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue. . . ."³ ". . . to obey God is perfect liberty," said Seneca, "he that does this, shall be free, safe, and quiet; . . ." Those are wonderful words: "free, safe, and quiet."⁴ "Liberty," said Woodrow Wilson, "has never come from the government, . . . The history of liberty is a history of limitations of governmental power, not the increase of it."⁵ "Their venerable forms rise before us," said Charles Sumner, "They seem to speak to us, their children: 'Cease to vaunt yourselves of what you do, . . . Learn to walk humbly, and to think meekly of yourselves. Cultivate habits of self-sacrifice and of devotion to duty . . . never aim at aught which is not right, . . . [else] every possession and all knowledge will become an evil and a shame. . . . To each generation is committed its peculiar task; . . . let us turn our thoughts [to] the character of our country, . . . and [practice] that righteousness which exalteth a nation, . . .'"⁶

¹Carl Lotus Becker.

²John Foster Dulles.

³Patrick Henry.

⁴Seneca.

⁵Woodrow Wilson, Speech, New York Press Club, Sept. 9, 1912.

⁶Charles Sumner, Senator, Oration on the True Grandeur of Nations, Boston, July 4, 1845.

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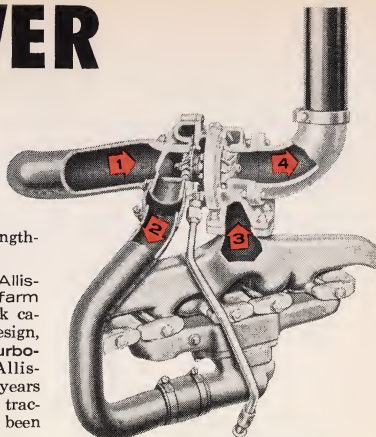
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girls will go as low as 82 in 1963, will drop to 77 in 1967, and 79 in 1968, and will stabilize at between 92 and 94 after 1971.¹⁴

This reverses the situation that existed up to about 1953, when (because of the decline in births during the depression) the number of 23-year-old men exceeded the number of girls three years younger than themselves. This reversal lends support to an assumption that the na-

tional trend towards early marriage among girls will stop. The average age at which girls marry may even begin to rise, since they will have to marry men closer to their own ages, and the marriage will probably have to wait until the man achieves financial security. This means girls will stay in school or in the labor force longer before marriage.

All of these factors point to the

need for young girls also to acquire some vocational preparation, since it is very likely that at some time in their adult lives they will want to become gainfully employed. Undoubtedly, a family and society as a whole are better served when a mother with children at home does not work outside the home. However, many women whose children are grown or who have no children will want to work. In addition, there are indirect advantages that will accrue to the Church and family through the vocational preparation made by girls in developing occupational skills that are useful to the home and the Church, such as teaching, musical training, clerical abilities, etc.

Many avenues of vocational pursuit are available to girls today that in past years were considered the exclusive prerogative of men. Undoubtedly, more such opportunities will develop for girls in the future. Two kinds of workers for which future critical shortages are expected will be schoolteachers and women clerical workers. The continued high birth rate will keep our schools swelling, thus continuing the need for an abundance of qualified teachers, whereas, the increasing size and complexity of business and government organizations and the widespread growth of record keeping among all types of enterprises will continue to create the need for many more clerical workers.

Obviously, more must be done in the future than has been done in the past by school governing boards, administrators, counselors, and teachers, through testing and other techniques, to encourage more realistic vocational selections on the part of young people. This is a very important factor in turning the potential of the future into a beneficial reality.

But the real burden of guiding youth into successful occupational achievement, in the final analysis, rests with the family, and parents and youth have a joint responsibility to plan together the future of youth. Children should counsel with their parents concerning their vocational goals, and now is the time for conscious decision making. Young Latter-day Saints should not be merely drifting with the crowd, following the course of least resistance. They should have goals, including realistic occupational goals that will enable them to achieve true

“... free, safe, and quiet ...”

RICHARD L. EVANS



Last week we spoke of the principles on which freedom is founded, and cited, in part, from half a century ago, these words from Woodrow Wilson: “Liberty has never come from the government. Liberty has always come from the subjects of it. . . . The history of liberty is a history of limitations of governmental power, not the increase of it.”¹ This also our fathers found. Liberty, basically, is something which is God-given, from which, for certain purposes, in some degree, we delegate. And history has proved it wise and prudent to limit what in any degree we delegate, and never to seek by doing so, to relieve ourselves of real responsibility. “. . . there is no liberty,” said Henry Ward Beecher, “to men who know not how to govern themselves.”² “I believe,” said James Madison, “there are more instances of the abridgment of the freedom of the people by gradual and silent encroachment . . . than by violent and sudden usurpations.”³ “The true danger,” Edmund Burke added, “is, when liberty is nibbled away for expedients, and by parts.”⁴ Seldom, if ever, does anything of consequence happen suddenly. There is a background, and a beginning, and a progressive process; a little giving, a little compromising, a little trading for time, sometimes a little concession to comfort and convenience, a little sacrificing of principle for some supposed personal privilege or preference. “. . . Thank God, for the iron in the blood of our fathers. . . .” said Theodore Roosevelt. “No country can long endure if its foundations are not laid deep in the material prosperity which comes from thrift, from business energy and enterprise, from hard, unsparring effort in the fields of industrial activity, but neither was any nation ever yet truly great if it relied upon material prosperity alone. . . . Our debt is yet greater to [those who] . . . showed by their lives that they recognized the law of work. . . . to win a competence for themselves and those dependent upon them. . . .”⁵ Free agency is among the most precious of man’s possessions, among the most precious of God’s gifts, the preserving of which demands honor, reverence, and respect—and the acceptance of real responsibility. We would close with this sentence, previously cited from Seneca: “. . . to obey God is perfect liberty; he that does this, shall be free, safe, and quiet.”⁶

¹Woodrow Wilson, speech, New York Press Club, 1912.

²Henry Ward Beecher (1813-87), American clergyman.

³James Madison.

⁴Edmund Burke (1729-97), English orator and statesman.

⁵Theodore Roosevelt, speech delivered at Chicago, April 10, 1899, entitled *On National Questions*.

⁶Seneca (4 BC-65 AD), Roman Stoic philosopher.

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success. It is only by making some conscious decisions now that this end objective will be realized. Latter-day Saints have the right to receive inspiration to guide them in their personal lives, and through fasting and prayer such revelation should be sought concerning their occupational planning.

The importance of occupational placement which is compatible with abilities, inclinations, and financial needs cannot be overemphasized. As

young people grow to maturity and assume the responsibilities of family and "breadwinning," this realization will become more and more apparent to them. Unfortunately for some who have not planned wisely or who have not planned at all, this becomes a bitter comparison of what they have, against that which could have been theirs, had they undertaken conscious planning during the formative years of youth; for it is important to have work in which we can find

satisfaction and happiness, and the person who is not happy on the job may not be happy at home.

Not only is this a problem of general interest to society, but it is one of particular interest to the Church. There is a direct relationship between proper vocational adjustment and church participation. Better jobs with more income will mean more time and means for church service. How many brethren of the Aaronic Priesthood over 21 have lapsed into inactivity simply because their employment kept them away from church on Sunday? In recognition of the consequences of unsatisfactory employment, a formal job reporting and placement system was years ago established within the priesthood quorums and is operating today on a churchwide basis. Many domestic difficulties that disintegrate otherwise happy homes oftentimes

Words - - the "semblance" and the "substance"

RICHARD L. EVANS



There is a timeworn saying, which says: "After all is said and done, there is much more said than done."¹ This sentence also adds its sidelight to the subject: "There is so much talking and so little understanding."² We live in a day of many words,

much talking, much explaining, and, with it all, much misunderstanding. And while there is much said of true intent, there is much said also to miscolor motives or to mislead men. Words are symbols to teach, to comfort, to edify, to counsel, to convey true meanings, true emotions, true motives, and they should not—must not—be allowed to become symbols of deception. On another side of this subject, an eminent American said: . . . "There is a human tendency to go in for tall talk and generalizations as broad as the horizon. It is no strain to stand around the cracker barrel or the soda fountain and solve world problems or the difficulties of some far-off country. . . . And to speculate vaguely and soulfully on 'whither are we drifting' puts only a slight burden on the mind. But it is hard work to make specific plans about [specific problems]—the problems of our own home town, our own business, our own region. That is tough and exacting—but it is the starting point. . . . Strength . . . rests upon the strength of individuals, communities, and regions. . . . We ought to start close to home. . . .—start with those things about us that we know. . . . Then our thinking can move outward to the broader reaches of national and world affairs. . . . What goes on in the homes and the communities . . . and not alone what goes on in [far places] . . . will determine our fate."³ Ours is a world of many problems, of many opinions; and we have to listen, to learn, to be discriminating, to be patient, to have faith, and to seek to find the truth in all the talk. And in seeking to know the truth seek also to ". . . know . . . the men that are to be trusted!" said Carlyle. "Till we know that, what is all our knowledge; . . . Know the men that are to be trusted."⁴ "After all is said and done, there is much more said than done."⁵ Words—communication—ideas—utterance—all this we need—and we need also much more—for words are never a substitute for work. Not the "semblance" only, but the "substance," said Carlyle.⁶ Along with our words we need to realize results.

¹Author unknown.

²*Ibid.*

³David E. Lilienthal, *This I Do Believe*.

⁴Carlyle, *On Heroes*.

⁵"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, July 15, 1962. Copyright 1962.

WHAT'S IN A NAME?

BY FRANCES GORMAN RISSER

When Hardship knocks upon your door,

*If you only will call
Him Opportunity, you'll find
He's not so bad at all.*

*It seems the changing of his name
Must change his nature, too,
And when you work along with him,
He'll do great things for you!*

have their genesis in unsatisfactory employment conditions. The old adage that "when poverty comes in the door love goes out the window" rings all too true in some situations.

The Lord has laid upon parents the responsibility of teaching their children and this charge is one that carries an announced penalty for failure to do so. For he has said: "And again inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents."⁷

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The responsibility that parents have toward their children is not only to teach them the gospel, but also to help them reach worthwhile goals. This does not mean that parents should use their children as a vehicle for achieving their (parents') own unsuccessful ambitions. But it does mean that parents should guide their children toward goals that will be realistic and compatible with the individual capabilities of their children and consistent with available opportunity. This is not a responsibility that can be delegated to the schools, bishop, or some other person or group, and unless parents successfully pursue this charge, they are sure to participate in the disappointment which will follow.

Career decisions affecting the lives of every young Latter-day Saint will be made. If conscious decisions by youth and parents are not made, then automatic decisions by default will be made. The hour of conscious decision is the earliest hour. The future is now, and sometime the hour of decision will pass and the ability to choose will be taken away. Everyone wants success sometime, just as everyone wants to go to the celestial kingdom sometime—he just doesn't want to make the effort right now. But if success is to be had, now is the time for conscious decisions.

FOOTNOTES

¹Doctrine & Covenants 45:26.

²*Ibid.*, 88:78-81.

³US Department of Labor, *Occupational Outlook Handbook*, Washington DC, 1961 edition.

⁴*The Long Range Demand for Scientific and Technical Personnel*, prepared for the National Science Foundation by the Bureau of Labor Statistics in 1961.

⁵Survey conducted by the Engineering Manpower Commission of the Engineers Joint Council in 1961.

⁶Seymour L. Wolfbein, Deputy Assistant Secretary of Labor, "The Skilled Worker in the United States," March 1961.

⁷E. A. Jacobsen, "The Challenge in Education," co-ordinating Council of Higher Education, February 1961.

⁸*Industrial Relations News*, New York City, NY, April 1961.

⁹*Idem.*

¹⁰*Idem.*

¹¹*Idem.*

¹²Dexter M. Keezer, Economic Advisor, McGraw Hill Publishing Company, New York, NY, *New Forces in American Business by 1975*, p. 36.

¹³US Department of Labor, *op. cit.*, Bulletin No. 1242.

¹⁴Harold Goldstein, "Population and Labor Force Projections, 1960-1975," US Department of Labor 1959.

¹⁵Doctrine & Covenants 68:25.

Marion G. Romney

(Continued from page 715)

and I should go with Mother and the children, that I'd have to be the man of the family to take care of her when we got into El Paso.

"About 10 o'clock in the morning we left Juarez in a wagon. Mother and Aunt Lydie and Uncle George sat in the spring seat. Mother's

looking for ammunition. They found none, but they did find twenty Mexican pesos on Uncle George, which was all the money we had and upon which we were depending to take care of us when we got into the United States. These twenty pesos they took from him and then permitted us to proceed south. They started north. When they were about 100 yards from the wagon, they turned around, drew their guns



Family picture was taken July 1962 and includes: front, Christine, 4; Brother Romney; Mrs. George J. (Joanne Jensen); Rebecca, 2; Sister Romney; and Richard B., 6; standing, George J.; Mrs. Richard J. (Joanne Ware); Richard J.; and Catherine, 12.

seven children and Uncle George's—I think there were five—were in the back. I was seated on our trunk which carried all the goods we could take because of the crowd that would be on the train. As we drove down Main Street, across the river and down past Dan Skousen's mill, I was facing up the road in the direction from which we had come. Over the flat between Dan Skousen's and San Diego, the rebel army was moving northward. They were not in formation but were straggling along two at a time or in larger groups. Two armed Mexicans, with their large cartridge belts slung over their shoulders and riding their horses with the old-fashioned Mexican saddles with the big horns, stopped us and searched the wagon and Uncle George. They said they were

from their scabbards and pointed them towards the wagon. As I looked up the barrels of the rifles, they seemed very large to me, and I suppose this was one of the most exciting moments in my life, as I expected that they would shoot. They did not shoot, however; and I lived to tell the story."

Even the harrowing experiences of this rude expulsion from his childhood home was to have a bearing on what is now an apostolic assignment to supervise and preside over all the Mexican and Spanish American Missions and the Central American Mission. He had seen the natives of this land of his birth ground down under the heel of ruthless money-mad conquerors, and their subjugation by a dominant church under the guise of "Chris-



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tianizing" them. He had seen the uses of cruelty, superstition, and ignorance as tools by which to exploit the natives in an almost unbelievable manner. There has been kindled in him a burning desire to assist in transforming the great nation of Mexico which was once described by Cortez as "a crumpled land of desert and mountains—a magnificent paradox, a land of fabulous wealth and dire poverty," into an independent and self-sustaining people. He is now giving leadership to a tremendous effort of the Church to help these people to throw off the yokes of bondage and to build on a foundation of truth, faith, and independence, to fulfill the prophecies of the ancients. He has had a hand in the organization of a thriving stake and mission in Mexico, with a promise of other stakes and missions to come in that area. Schools are being set up throughout that land under the supervision of Church leaders. Only the testimony of that grateful people will one day bear the full witness of the results of his efforts among those of Mexican birth like his own—a heritage in which he takes great pride.

Their search for financial security and safety after leaving Mexico led them first to El Paso, then to Los Angeles, and again to Oakley, Idaho, and then finally to Rexburg, Idaho. In these places, he worked with his father and Uncle Gaskell Romney as a carpenter, which trade he later turned to his advantage and to the blessing of his family in the building of his several homes.

The writer first saw Marion G. Romney at Ricks College where he was a star performer both in basketball and football. I saw him then as a "fierce competitor" with a zeal and the energy coupled with a determination which developed him into a fine athlete. Later I was to see these same qualities transferred to his studies in higher education and his successful practice of the law and in his activities in the political field as a state legislator. His call to serve as a missionary after his graduation from high school interrupted what might have developed into an illustrious college athletic career.

In the political field where so much pressure is exerted on men to compromise ideals and principles for expediency, party workers early learned to admire Marion G. Romney's intense loyalty to his own

conscience as well as to the advice of his Church leaders whose pronouncements on vital issues affecting the welfare of the nation he accepted as divinely inspired even though it frequently brought him into sharp conflict with leaders of his own political party. On one such occasion when church leaders in a tersely-worded editorial had denounced the trends of the political administration then in power, he confided in me something which it might be well if all loyal Church members in public life could emulate: "When I read that editorial," he told me, "I knew

■ SURPRISE

BY JEAN RASEY

*The apron tied about your waist
Was ruffle-trimmed and gay,
And, oh, how lovingly you waited
My steps from school that day!*

*Our kitchen gave me fragrant clues
That told me of a cake—
Hidden from sight, yet one I knew
You had special cause to bake.*

*And how was I so sure of this?
I saw it in your eyes;
My birthday deftly slipped my mind,
Completing my surprise!*

■

what I should do—but that wasn't enough. I knew that I must feel right about following the counsel of the Church leaders and know that they were right. That took a whole night on my knees to accomplish." I submit in that statement the difference between "intelligent" and "blind" obedience. Marion G. Romney while never disloyal to authority over him, could never be rightfully accused of being "blindly obedient."

Perhaps few, if any, among us is more soundly-principled in the teaching of gospel truths. Possibly the secret of his sound doctrine is his knowledge of and the profound study he has made of the Book of Mormon, which the Prophet Joseph Smith declared to be "the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (DHC, Vol. IV, p. 461.) His love for the truths of this great

volume of scripture is revealed in an incident which he related in one of his general conference addresses. I quote briefly: "I urge you to get acquainted with this great book. Read it to your children; they are not too young to understand it. I remember reading it with one of my lads when he was very young. On one occasion I lay in the lower bunk and he in the upper bunk. We were each reading aloud alternate paragraphs of those last three marvelous chapters of Second Nephi. I heard his voice breaking and thought he had a cold, but we went on to the end of the three chapters. As we finished he said to me, 'Daddy, do you ever cry when you read the Book of Mormon?'

"Yes, Son," I answered. 'Sometimes the Spirit of the Lord so witnesses to my soul that the Book of Mormon is true that I do cry.'

"Well," he said, 'that is what happened to me tonight.'

"I know not all of them will respond like that, but I know that some of them will, and I tell you this book was given to us of God to read and to live by, and it will hold us as close to the Spirit of the Lord as anything I know. Won't you please read it?"

If you would have an example of the sound logic of his thinking on deeply spiritual themes, you have but to read the introductory and concluding paragraphs on the subject of repentance which appeared in an article in the Era many months ago. I quote briefly from that article:

"The Prophet Joseph Smith specified as the first principles and ordinances of the gospel, 'first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.'

"These four principles and ordinances form the arch to the entrance of The Church of Jesus Christ of Latter-day Saints. Compliance with them is the process by which one receives that rebirth of the water and of the Spirit without which, as Jesus taught Nicodemus, a man can neither see nor enter into the kingdom of God. In one sense, repentance is the keystone in that arch. Unless followed by repentance, professed 'faith in the Lord Jesus Christ' is impotent; unless preceded by repentance, baptism is a futile mockery, effecting no remission of sins; and without re-



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penting, no one actually receives the companionship of the Holy Spirit of God, notwithstanding the laying on of hands for the gift of the Holy Ghost.⁹

And then this concluding paragraph: "From the foregoing and many other scriptures, it is clear that repentance is the process by which every person must himself put into operation the plan of mercy on his own behalf, if he would be redeemed from spiritual death. In other words, repentance accomplishes for an individual with respect to his own sins, what the atonement of Jesus Christ did conditionally for the sins of all. Such is the place of repentance in the plan of redemption."

No recital of incidents in his life would be adequate without includ-

⁹March 1936, 144 ff.

ing a reference to the great strength, loyalty, and inspiration of his lovely wife Ida Jensen Romney whom he married September 12, 1924 in the Salt Lake Temple. She has been the kind of companion who has always endeavored to be where Marion and her family needed her when they needed her. Her first two children, an infant daughter and an infant son, brought heartache and sadness. Little Janet lived only six days, and the second child, an infant son, was still-born.

Their pride and joy is continuing today, however, in the accomplishments of their two splendid sons, Richard and George, who with their beautiful wives and children give promise to Marion and Ida of a continuation of their posterity in the generations to come.

As though by inspiration from a meaningful scripture there came a great comfort when Elder Romney was called to be a General Authority. This was the promise:

"... my son, blessed are you because of your faith in my work.

"Behold, you have had many afflictions . . . Nevertheless, I will bless you and your family, yea, your little ones; and the day cometh that they will believe and know the truth and be one with you in my church."

And this devoted couple have full faith that those words were the promise of the Lord to them and theirs.

May the blessings of the Lord continue to strengthen this faithful and humble man of God to the full accomplishment of the mission to which the Lord has called him.

Excavation at Nauvoo

(Continued from page 705)

on the north side, at least, a low brick wall was mortared against the yellow clay which surrounds the site. The floors of these rooms were probably either clay or sand although in one case there are indications that one of the rooms on the north side had a brick floor.

The interior part of the basement story held the baptismal font and well. This part of the temple was deeper than the rooms around the sides, and while the foundations are uncovered to about five feet below present ground surface, test pits have been sunk as much as ten feet in the interior portions. In this area of the site, we have only excavated a few preliminary squares, but they show that the floor slopes in toward the interior and what is assumed to be the area of the baptismal font.

Among the several interesting features which await further illumination are four masonry piers first discovered in December of 1961 by Dr. Melvin L. Fowler of SIU. Three of these piers have undergone enough preliminary testing to show that they sit on large subpiers the full extent of which are not known. They are located between the south rooms and the font area and were

probably used either for interior supports or had some connection with the font area such as holding up a witness stand, etc.

The most interesting and fascinating find of the season was a stone-lined tunnel about a foot square. It is located nearly ten feet below the surface and runs under the south wall in a northwest-southeast direction. Our best guess as to its use is as a drain for the font. However, we are only speculating at this point since only a small part of the tunnel has been uncovered, and we are not sure whether or not it is connected directly with the font. Preliminary probing shows that the structure extends for a minimum of at least forty-six feet. Beyond that point, debris blocks further examination in both directions.

Other interesting features yet to be worked out include the probable brick floor mentioned earlier, a complex of stone and mortar which may have resulted from the Icarian attempts at rebuilding, an area in which several large charcoal logs have been found next to the floor and which may just possibly tell us something of the interior construction of the building, and several other minor features.

During the course of the past season, some 1,500 bags of artifacts have been removed from the site not

to mention large quantities of brick and faced stone. The latter include several fragments of sun, moon, and star stones as well as sculptured pieces thought to have come from the stone oxen which held up the font, and probably pieces of the font itself. In addition, various types of sculptured stone moulding which adorned parts of the exterior and interior faces of the building have been uncovered.

Another important aspect of the work has been the profile drawings of the entire site. Excavation was conducted by digging five foot square units, and as each was completed the vertical faces, or profiles as the archaeologists call them, were drawn to exact scale. When the entire excavation is complete, profiles will be available for study along every five foot line the entire length and width of the site.

The past season has seen the removal of the biggest part of the overburden that covered the basement plus the exposure of many interesting features and a few problems yet to be solved. Another season would be devoted to the finer tasks of carefully hand excavating the discovered features and the removal and sifting of the ash deposits in order to uncover the floors and expose whatever interesting remains still lie beneath the ground.



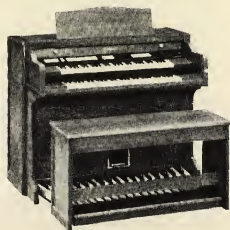
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There is a Destiny

(Continued from page 729)

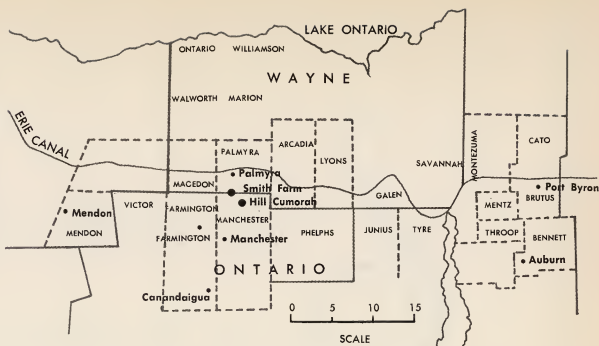
New England was divided into counties, which in turn were divided into towns. It was thought good to make each town about six miles square, although this was by no means the rule. When western New York was surveyed, the New England pattern was followed. Why not? Massachusetts men did the surveying. It was natural for them to do as their ancestors had done.



MAP 3. OLD SURVEYS OF VERMONT AND NEW HAMPSHIRE

The map above shows the towns near Joseph Smith's birthplace in Vermont. For a while the family lived in Tunbridge. But this was out on a farm in the township, not in the village. In the same manner we say the Prophet was born in Sharon. But the village of Sharon is four or five miles away. Actually he was born near the town line between Sharon and Royalton. Therefore, he was born in Sharon Town, but not in Sharon Village. Actually, the village of South Royalton is closer—one has to pass through it to get to the farm.

The map at the top of the page shows the layout of the towns about Palmyra. Part of the Smith farm is in Palmyra, but the house is in Manchester. The Hill Cumorah is in Manchester. Yet the village of Palmyra is two or three miles north of the farm, while the village of Man-



MAP 4. TOWNSHIP OF WESTERN NEW YORK

chester is six or seven miles south of the farm. Yet, when we speak of these places we imagine them to be in the villages. Not so!

Brigham Young spent a large part of his boyhood in Aurelius. Originally in 1796 the town consisted of what are now Brutus, Mentz, Throop, Bennett, and Aurelius—as shown on this map. However, in 1802, before Brigham arrived there, the towns were taken off so that Aurelius in 1810 was as shown on the map. Auburn was incorporated at the same time, Port Byron sometime later.

As the moves of the Church members are studied, one should keep these facts in mind. Durham was a townsite southwest of Albany. Sherburne and Tyrone were towns. The Young family lived in Durham in 1796, then moved to Hopkinton, Massachusetts (the old home), then to Whitingham, Vermont (another townsite), then to Sherburne, Aurelius, Tyrone, and Mendon. All of these moves except that of Mendon were to raw land which had to be cleared of great forests. The Smith moves from Tunbridge, to Sharon, Vermont, and to Lebanon, New Hampshire, were the same. The final move to Palmyra ended with the Smith family wrestling with a farm in a wooded district. When one reads in *Essentials in Church History* by President Joseph Fielding Smith that the family cleared thirty acres in one year, one can realize something of the immense physical strength that Joseph Smith and his sons possessed. These men were physically strong and were made

tougher and stronger by the arduous labor of clearing land.

SOME SIMPLE ECONOMICS

Farming was the main venture of the men of New York and New England. They raised corn, wheat, barley, rye, potatoes, carrots, etc. Flax was raised for cloth. Sheep were raised for wool, which was spun and woven into cloth or knitted into sox, gloves, etc. Pork and beef and mutton and wild game from the forests were the meat supplies. At first the wild game predominated, but gradually the tame varieties supplanted them.

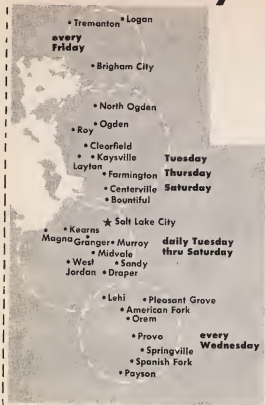
They could expect some cash from making potash. This was done by leeching water through the wood ashes from their clearing operations, then evaporating the water in large kettles, leaving the potash.

Maple sugar was another cash crop. This was also a tedious process. It took about forty gallons of sap to make one gallon of syrup weighing eleven pounds. If boiled into sugar, the same amount of sap gave about six pounds of sugar.

As time went by and the country began to fill up, clapboard houses replaced the log cabins. Some of the families could now go into the sawmill business; others became carpenters. The enlarging economy enlarged the opportunities for economic advantage.

John Young did his last heavy clearing of land at a site in Tyrone Township—eighteen miles north of Painted Post, a frontier trading station. He had followed John P. Greene whose own farm was six

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miles nearer to that source of supply. The first winter there was trying and difficult. Food ran out in early spring, and the Young boys were forced to scatter, looking for work where they could find it. But after that first year things eased up a little.

Meanwhile, Brigham established himself at Aurelius and began to learn the painter's trade—later branching out in carpentry. This was largely work at Port Byron. These moves took place about 1815. Now we see John with two of the boys at Tyrone, and Brigham at Aurelius. The economy was rural—and raw. If they could raise crops, sometimes they could sell part of what they raised.

The state of New York now went into the canal business. Contracts were let and millions were spent in gouging out the great Erie Canal.

The men working on the canal were paid in cash. They had to be fed, so there was a demand created for farm produce. This economy affected every farmer in that part of the state.

Of course, the greatest prosperity was along the canal route itself. And here many people settled, some

making fresh starts, others moving in from the back country.

The Erie Canal passed near the village of Palmyra. In a sense there was a real boom in the town during the construction period from 1815 to 1825. Farmers thought they could see a possible market for crops, and cleared their land with renewed vigor.

With these factors in mind one can readily conjecture that John Young, away off to the south at Tyrone would hear the siren call of easier money near the canal route. He was a farmer, not a canal builder, so he stuck to farming but moved to Mendon. Once there, he and his boys, Lorenzo and Phineas, wrote to Brigham of the advantages at Mendon—new booming opportunities. Brigham saw a better chance to ply his trade. He moved to Mendon.

The stage was now set. Joseph Smith, Jun., was on a farm three miles northwest from the Hill Cumorah. Brigham Young was fairly close, about twenty-five miles away. Others were at varying distances. The vision could now be given with perfect chances of a suc-

cessful conclusion to the work.

Brigham Young became a carpenter, painter, and glazier. Joseph Smith became a prophet, a seer, and a revelator. One day they met. Brigham promptly knew Joseph for what he was. Joseph, at the same time, knew Brigham for what he was to become. Who can measure the influences of politics, land, climate, or roads which brought them together?

"God moves in a mysterious way..." said a poet.

"There is a destiny which shapes our ends..." said another.

Acknowledgements:

References leading to a study of the Towns of New York State were supplied by the New York Historical Association, Miss Dorothy C. Barck, Librarian. Miss Barck was most helpful in tracing the history of Aurelius.

Roads are re-drawn from a map of New York, issued in 1810 and in the possession of the Historian's Office, The Church of Jesus Christ of Latter-day Saints.

The map of the towns of Vermont is from an old map also in the possession of the Historian's Office.

The more detailed account of the history of the great land speculation by Livingston, Phelps-Gorham et al., is to be found in Vol. 5, *History of the State of New York* (10 Vol.) edited by Alexander H. Flick. A set of this history is in the Library of the University of Utah.

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The Word of Wisdom

(Continued from page 717)

part or all of your lung, but it is the only thing that we can do—the only chance you have.”

So we go to the operating room with sixty Mr. Browns. We open up the chests and in twenty-five out of these sixty—we are too late. The cancer has already spread beyond bounds. We do the best we can.

Sometimes our effort just amounts to taking a little piece of the tissue to confirm our diagnosis. We then close the chests and send the patients back down to their waiting families. A week later, when we are ready to send Mr. Brown home, we have a talk with him and his family. We say, “Mr. Brown, last week when we operated on you, sir, you did indeed have a cancer of the lung, but we are sorry, sir, we were too late. There was nothing we could do for you. We will try our very best to keep you comfortable. You go home and make out your will. You have approximately four months to live.” Now, again, that is the average.

This gives us twenty-five for whom we have a fighting chance. One out of three! In these, we remove all or part of the lung, and we hope for a five-year survival. But, let's invite them all back approximately five years from tomorrow. We will not have to hire a hall. We can just about do it in a phone booth because there are only going to be five of them there. That is the average in this day of excellent anesthesia, superb surgery, and post-operative care, and what we had hoped to be a little public education, but we just cannot quite seem to drive the seriousness of these matters home.

Perhaps you can see now why many of the physicians of the United States have been included in the educational program of this nation, particularly to the young people and the school children. You can see why, in Italy, advertising of tobacco has been banned throughout the entire country. Definitive steps have been taken to discourage cigaret smoking in many other nations throughout the world including England, Norway, Sweden, Denmark, and Russia. The United States is far behind other nations of the world in this respect. It is no secret that the social, economic, and political implications of tobacco in the United

States make this a very difficult problem to solve. Nevertheless, something must be done about it. A public education program which has been started in numerous states should be made nation-wide.

As this information on the relationship between cigaret smoking and cancer became available, the physician population of the United States began to stop smoking. One doctor in four who was a smoker five years ago has now stopped. Slowly the adult population is cutting down on

smoking. Nevertheless, last year in the United States, smoking went up 4.2 percent to more than 490,000,000 cigarets in one year. Four hundred and ninety billion cigarets! Do you have any idea of what a billion is? If you were to take every minute that has passed from right this moment back to the birth of Christ, it is just over one billion. Four hundred and ninety billion cigarets! This is enough cigarets to bring into the government an estimated two and three quarters billion



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dollars a year in taxes alone.

To bring about this increase in tobacco consumption, the tobacco industry spends about \$250,000,000 in a year for advertising alone. Six of the tobacco companies are in the top twenty-five companies in the nation in the amount spent in advertising. Two hundred and fifty million dollars a year—that is twice as much as the American Heart Association, the American Cancer Society, and the American Tuberculosis Society combined have to spend in a whole year for all aspects of their research, treatment, and public education programs!

This advertising is aimed primarily at the young people. The tobacco industry is not particularly concerned about the eventual effects of their product on the long-term smoker. Their sights are set only upon increased sales and greater consumption, to be brought about by increasing the number of young people who will acquire the smoking habit.

Personally, I think now is the time to do something about this.

In order better to evaluate the teenage smoking problem, a national survey of high school students was conducted for the American Cancer Society by a private youth survey organization. The findings were approximately the same as a study in Portland conducted during the 1958-59 school year involving 21,980 students in 11 public schools, 5 Catholic parochial schools, and 5 suburban public schools. Approximately 11,000 boys and 11,000 girls were included.

It was found that the number of smokers was consistently greater for each successive grade. Among the boys, the percentage of regular smokers was found to be 14.5% at the end of their first year and better than 35% by the time they were seniors.

It was interesting to note that 26% of the young women were addicted and smoking daily by the time they were seniors.

It was further found that the percentage of smokers was highest among children of families in which both parents smoked cigarettes; the lowest in families where neither parent had been a smoker. The smoking behavior of the boys tends to conform more closely with that of the father while the smoking behavior of girls follows more closely that of the

mother. The percentage of smokers was highest among students in Catholic parochial schools. It was lowest among the students in the suburban public high schools.

In all of the high schools that were studied however, it was interesting to note that there was a group of students that tended not to smoke. At least, a very low percentage of them did smoke. These were the young people who were prominent in extracurricular activities such as athletics, school government, etc. On the other hand, it was revealed, not only in the Portland survey, but also in surveys taken in Utah, that there is a group in each school that almost universally smoke. These young people have been termed by their fellow students as the "parking lot gang" or, "the parking lot bums." Some generalizations can be made of this group. They represent a very high percentage of high school dropouts. They tend to have more accidents—twice as many shop accidents and three times as many automobile accidents as the non-smoking members of their student body.

Another survey of high school students showed a percentage of smokers much the same as found in Portland, with an increase in boys from 21% smoking at the end of the freshman year, to 44% at the end of the senior year. It was noted that approximately 10% of the young smokers developed their habit before their teens and approximately 65% develop it during their high school years. The remaining 25% take up smoking after high school. It was also noted that solitary smoking is rather uncommon among teenagers, with only about 5% smoking by themselves.

Why do teenagers smoke? In the Portland study, we found that the first and most important consideration is whether or not the parents smoke. Smoking by older children is frequently part of this pattern. In any event, what seems to be significant is that smoking is accepted by the family as a normal and expected form of behavior. The second most important aspect seems to lie in the failure of young people to achieve peer group status or satisfactions. Smoking is very common among those who have fallen behind their age group in school or do not participate in extracurricular activities and take the less scholastically demand-

ing courses of schoolwork.

There are some additional statistics and studies, however, that should be mentioned. These concern mainly the young women. Those of us in the field of medicine have often felt that when a young woman takes up the smoking habit, she gives up some of her basic femininity. Many of the young girls who are smokers show rather subtle skin, hair, and hormonal changes. Very often their voices deepen, and they begin to take up the very unfeminine habit of hacking and spitting.

A recent study on premature aging showed that where the premature aging occurs in approximately two to 4% of the normal population, it is found in 66% of the smoking population. A study conducted at the Baltimore Health Department Prenatal Clinic and reported at a meeting of the Johns Hopkins Medical and Surgical Association enlisted the co-operation of 2,735 smoking and non-smoking women and compared the findings from the two groups. It was found that premature babies were born much more commonly of smoking mothers than of nonsmoking mothers, from a low of 11% among nonsmokers to a high of 22.9% for women who smoke more than a pack a day. Fetal deaths were found to be more than twice as high among infants of cigaret smokers than those of nonsmokers—15.5% versus 6.4% for each one thousand births.

Prematurity is associated with a higher death rate, averaging approximately 20% of the children born weighing less than 2,500 grams, while only 3% die, of those children weighing more than 2,500 grams. Also, prematurity is known to have a greater incidence of congenital malformations, etc.

These statistics are very frightening, and I think they should be part of the educational program for all young people. All aspects of the risk they are taking when smoking should be made clear to them.

The Lord knew whereof he spoke when he said, "... tobacco is not for the body, neither for the belly, and is not good for man. . . ." (D&C 89:8.)

The findings of science concerning the harmful effects of tobacco alone should convince even the most skeptical that the Word of Wisdom is a revelation which should be studied, believed, and obeyed.

(Continued from page 724)

disease resistance and other valuable characteristics are presently being transferred from the wild ancestors of cotton to the cultivated varieties by this technique.

Subsequent studies have given further confirmation of the fact that the A genome of the American cultivated cottons was obtained from the Old World cultivated cottons. Harland and Attek7 demonstrated that the American cultivated polyploid cotton was colored as the result of two gene series for color. They further demonstrated that one of these gene series occurs in and is allelomorphic (situated at the same location in homologous chromosomes) with those controlling color of the American wild diploid cottons. They also demonstrated that the other series of alleles regulating color are allelomorphic with those of the cultivated diploid cottons of southwestern Asia.

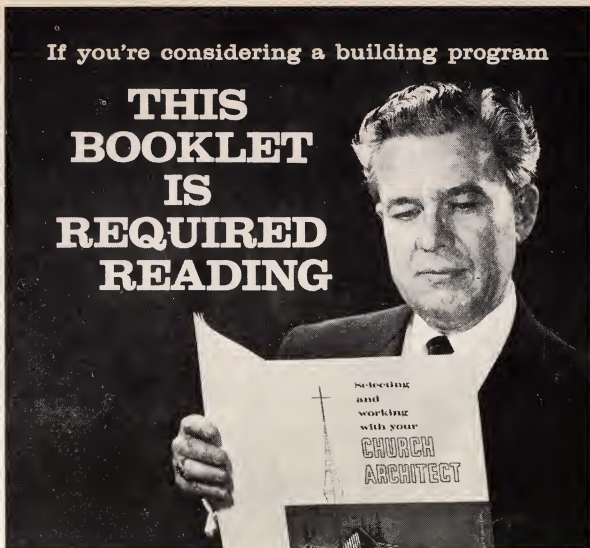
This as well as a number of other studies have demonstrated that the large chromosomes present in the American cultivated cottons are homologous with the 13 large chromosomes of the cultivated cottons of southwest Asia and the small chromosomes of the American cultivated cottons are homologous with the 13 small chromosomes of the wild American cottons.

With the parentage of the American cultivated species thus far determined, the questions that remain are: 1- Which of the seven American wild species was involved in the cross? and 2- How did cultivated cotton from the Old World find its way to our shores?

In answer to the first question, a number of lines of genetic and morphological evidence point to *Gossypium raimondii*, a wild cotton from Peru, as the American parent. This may indicate that the Asiatic cotton which was to become a parent of the cultivated American species was introduced into the New World by way of Peru. This then leaves the big question: How did the cotton plant that was to become a parent of early American cultivated cottons find its way to the western shore of South America? Since southwestern Asia is separated from the coast of Peru by about ten thousand miles of

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ocean, this crossing to find its American mate was no small feat.

The possibility of heavy cotton seeds or even pollen grains floating this distance in ocean water or being carried by air currents or birds in flight, are so improbable as not to have enlisted serious consideration by students of this question. Nor is a crossing of the Bering Strait from Siberia to Alaska worthy of serious consideration. Cotton is a tropical and semi-tropical plant and has not been grown in the Siberian and Alaskan areas. The complete absence of the cotton plant and the two-barred loom from the northern areas of Asia and America leave no supporting evidence for such a theory.

A hypothesis advanced by Harland⁷ in 1939 to explain this dilemma, was that the crossing was made by way of a land bridge joining the two continents back in the Cretaceous or early Tertiary times. This theory is open to objections that appear to be insurmountable. In reviewing this hypothesis Hutchinson, Silow, and Stephens⁸ state that Paleobotanical evidence indicated that the bridge referred to had disappeared, if it ever existed, before the parent cotton species with which we are concerned had developed. In addition, if the Asiatic cotton migrated across a ten thousand mile bridge by natural means, one would expect that such a well-adapted and vigorous colonizer as this would require, would have left behind related traces of cotton on the island relics of the bridge. Such is not the case. No such cotton is found in all the islands of the Pacific. In addition, if a species of cotton sufficiently vigorous to have migrated the ten thousand miles were to be introduced into Peru, why has it now completely disappeared from the New World? And then there is genetic evidence to show that the cultivated cottons of the New World are of recent origin. These arguments seem to rule out the theory of natural spread to our shores. How then did Asiatic cotton come to Peru? On this question Hutchinson, Silow, and Stephens⁸ suggest the following: "Only one alternative remains, that they were carried across the Pacific by man among the seeds of his crop plants and with the tools of his civilization."

On this same point Carter³ stated "Land bridges cannot account for the

plant picture. Man did cross the Pacific bearing domesticated plants. Genetics suggest cotton was carried by man to America. That man carried Asiatic domestic cotton to the New World at an early date is the simplest reasonable explanation."

May I again read to you from the Book of Mormon. My text this time will be 1 Nephi, chapter 18, verse 24. This is the account of the doings of Lehi and those that were with him on their arrival in the promised land. "And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did plant all our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance."

That cotton was brought to this hemisphere from southern Asia by civilized man is further shown by the

The only conquests which are permanent and leave no regrets are our conquests over ourselves.

fact that there have been found in desert graves of pre-Inca Peru the spinning and weaving instruments that were used in the making of cotton cloth. Of the spindles found, Crawford⁹ records that the same spinning device was used in Peru as was used in southwest Asia. The two-barred cotton loom was used in the Old World and also in the promised land. In addition to the above, a method of producing a color pattern, called resist dyeing, that was in use in southern Asia during the last centuries before the birth of Christ, was also used by the early textile experts of the Western Hemisphere. Man not only brought cultivated cotton seeds from the Old World but tools to spin the lint, and dyeing techniques as well. Evidence that is accumulating also suggests that other plants³ such as the bottle gourd (*Lagenaria siceraria*) and the yam (*Dioscorea alata*) were brought from southern Asia to the Western Hemisphere in the prehistoric past.

CONCLUSIONS

The evidence presented here indicates: 1. That the cotton plant cultivated in America in the pre-

historic past originated from a cross between the cultivated cottons of southwestern Asia and a wild American species, probably *G. raimondii*, which is native to the area now known as Peru.

2. The evidence strongly suggests that the Asiatic cotton was brought across the Pacific ocean to America by civilized man. Along with the cotton, the two-barred loom used in southwestern Asia, and a knowledge of resist dyeing were also brought to this hemisphere. Evidence indicates that plants other than cotton were also brought across the Pacific at an early date. Remnants of the bottle gourd (*L. siceraria*) which originated in India are found along with cotton in graves in Peru that date back several centuries before Christ.

3. Cotton is a tropical or semi-tropical plant and has not been grown in northern Asia or northern America. Since this is so it could not have been brought to America by slow migrating people by way of the Bering Strait. This would seem to prove that at least once in the prehistoric past, contact between Asia and America was made by a route other than the Bering Strait.

4. Since civilized man brought cotton from Asia to America, the civilization that flourished in the cotton using area of the New World may not have originated here but could have been transplanted from southern Asia.

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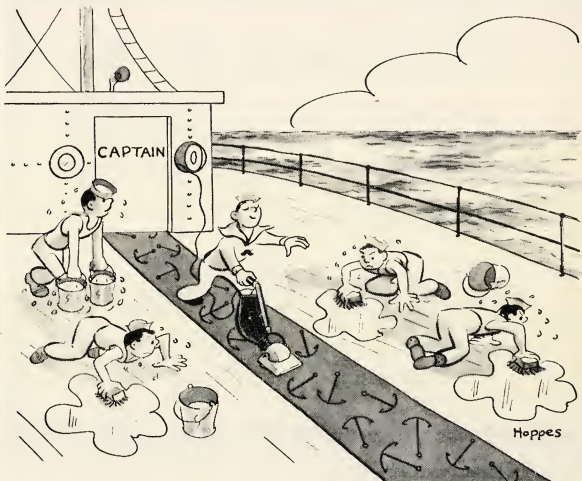
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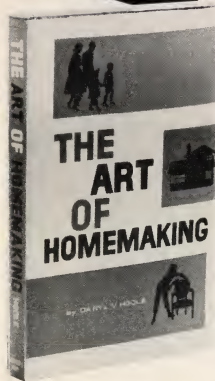
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These Times

(Continued from page 698)

of Reason" failed to stop emotional, irrational forces—read Carlyle's *History on Dickens' Tale of Two Cities*), Washington said:

"Or all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain will that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens."

The free establishment of religion is, therefore, seen as an important object of the First Amendment, without establishing state churches in these times. If any further sober reflection is needed, merely consider the established state "religions" of the communist nations—and the prohibition of free religious bodies, attitudes, practices, and worship in these times.

Church Moves On

(Continued from page 695)

19 Members of the Salt Lake Tabernacle Choir returned from their concert tour late this evening.

Elder William H. Day sustained as president of Tulsa (Oklahoma) Stake, succeeding President Robert N. Sears. Counselors sustained were Elders Veigh J. Nielson and Harvey W. Thompson. Both President Day and Elder Nielson were serving as counselors to President Sears.

20 With Elder Ezra Taft Benson of the Council of the Twelve, chairman of the church softball program, throwing out the first ball, ninety-eight teams began the all-church senior and junior softball tournament at the George Q. Morris Park in Salt Lake City. It is a five-day, double elimination tournament, with four games being played simultaneously at the beginning of the meet. An estimated 1,400 participants and others attended the banquet at the Terrace Ballroom tonight.

23 Accompanied by his son and daughter-in-law, Elder and Mrs. Robert R. McKay, President David O. McKay departed by jet from Salt Lake City for Glasgow, Scotland, where he will organize a stake of the Church this week end.

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The True Spirit of Counseling

(Continued from page 731)

given you; seek and ye shall find; knock and it shall be opened unto you:

"For every one that asketh receive it; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will he give him a stone?

"Or if he ask a fish, will he give him a serpent?" (Matt. 7:7-10. Italics added.)

Again,

"Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men." (D&C 18:18.)

At this development Shirley indicated that she understood the principle involved, but she did not know whether she was willing to accept the dictates of the Spirit to her. She knew, however, that that which was directed by the Spirit would be best.

The counselor then indicated that if her desires were strong enough, she would find the soul-satisfying answer to her problems. Shirley left the interview feeling that she would in faith give the proposed method a try. She now fully understood that her decision must be her own, based upon putting to test the divine principle that God did love her, and that she could gain her answer if she would ask her Father in heaven in sincere faith. She believed that God in his infinite mercy would not make a mistake as to her future welfare.

In about two months Shirley returned with an entirely new outlook on life. She had of her own will broken with her former group and especially with the young man who had refused to change his ways. She had never felt so secure; she knew that she did, with divine guidance, have control over the direction of her own life. She said that she had never known such sweet peace before.

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ANNUAL CONFIDENTIAL VISITS

In the program of quorum activity much of the presidency's time is used in visits to quorum members. The successful presidency will be constantly visiting the members. These visits will fall into two categories:

1. *The visits for assignment.* These are for the purpose of inviting service on quorum projects and programs. (A man is asked to give time and effort to a project to serve the purposes of the quorum.) If the presidency understands the committee work of the quorum, it will readily see that these visits are made with considerable frequency. In addition to the purpose of asking for service, other visits are made to encourage the work thus accepted, to check on progress, and to receive a report on results when the job is finished. This last call to learn results is important, for at this time the man who has completed the project receives the thanks of the presidency. This is usually the most appreciated result of the job, the heartfelt thanks—the “well done”—from the leaders.

2. *The visits for sociability.* The strands of friendship and loyalty are the warp and woof of quorum

influence. Surely the quorum member must see his president in a light other than one constantly asking for service.

It is in the social relationship that the friendships are cultivated which lead to true quorum influence in the lives of members. One cannot get very warm about belonging to the Nth quorum if it is merely an accident of geography. But the kindness, understanding, and happy friendliness of John Jones, president of the quorum, make the quorum live in the heart of the member. Visits for sociability or recreation, or to help in time of trouble—those times when wives mingle, too—these are what count. Mary Smith may be married to John Smith, a man not very active. She has worked and pressed and pleaded with her husband to become active for the children's sake. And now, at a time of discouragement, apparently out of a clear sky, a smiling couple begin to be their friends, asking no favors, but inviting them to share their fun, their entertainment, their hospitality. Then, too, because of these visits and the friendliness engendered, the president can invite other good and happy members to share their social life with this lonely and misunderstood couple. Warmth develops, which happily enlarges (Continued on page 766)



Give Him A
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Assignment



MELCHIZEDEK PRIESTHOOD COURSE OF STUDY 1963-1964

The study course for the Melchizedek Priesthood Quorums for 1963 and 1964 will be based on the book "Jesus the Christ" by Dr. James E. Talmage. A lesson outline for class instructors is available through Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah. The price is 25c.

The book "Jesus the Christ," which every home and every priesthood bearer should have, is available at Church book distributors in any one of several editions. A special inexpensive edition published for this year's Melchizedek Priesthood study course can be had for \$1.50 each, post paid. Also available are these editions:

Fabricoid Library—\$3.75

Pocket size, leather—\$6.50

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As a further aid to the study of this most important subject, "The Improvement Era," beginning in November and continuing periodically throughout the months ahead, will feature background material, lesson helps, and visual aids.

To help introduce the course, the November issue of the Era will contain these special features:

1. Sixteen pages in full color of reproductions of fine paintings depicting important events in the Savior's life and ministry, the work of Carl Bloch, great Danish religious illustrator, with commentary on artist and pictures.

2. Editorial, "To Know the Christ" by President David O. McKay.

3. "Who Is Our Savior?" by President J. Reuben Clark, Jr.

4. A review and evaluation of the book "Jesus the Christ" by Elder Marion G. Romney of the Council of the Twelve.

5. Background notes on the writing of the book by John Talmage, son of Dr. James E. Talmage.

6. A brief life story of James E. Talmage.

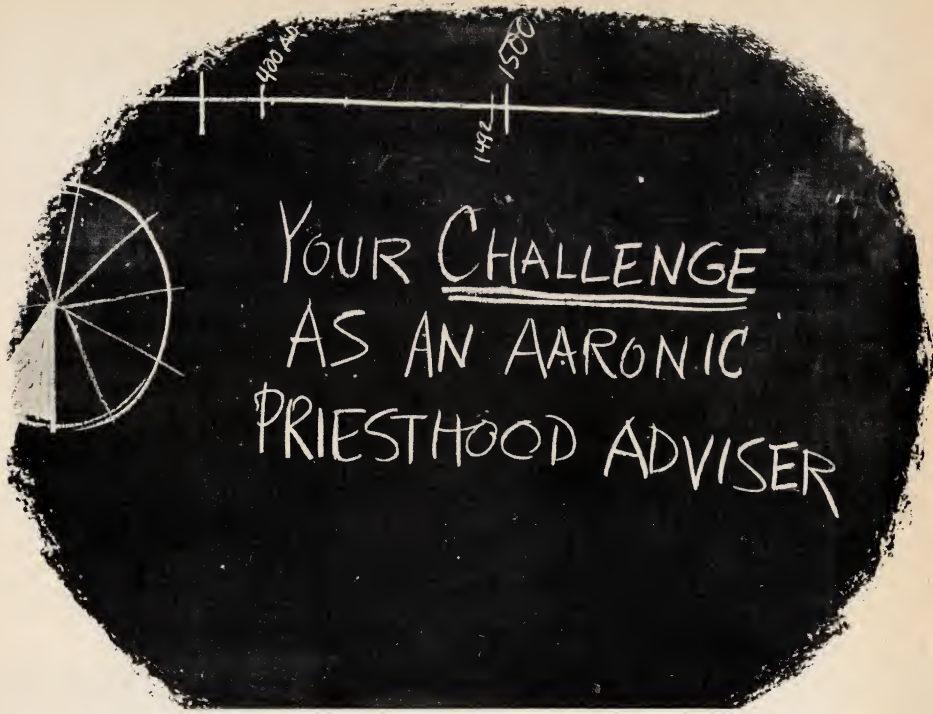
7. "Jesus Christ—Author of Truth" by Dr. Alma P. Burton.

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YOUR CHALLENGE AS AN AARONIC PRIESTHOOD ADVISER

"And Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:52.) Notice the word *increase*—"Jesus increased." The responsibility of every person called to be an adviser in the Aaronic Priesthood is to stimulate each boy in such a way that he will "increase in wisdom and stature, and in favour with God and man." Contrary to some of the current literature being distributed, a young man needs more than a gray flannel suit and a conviction that he can do anything he wants if he but squares his shoulders and displays the determination to increase and become successful. Man is not self-contained. Growth is not the result of selfish thoughts and selfish acts. Growth and increase come from powers outside of the individual. Yes, it may even be said that no man is self-made.

Just consider for a moment the great growth that takes place in a young man while serving on a mission. This growth is a result of outside nourishment. In other words, he forgets himself and exercises his talents in helping others. It is discouraging to hear

occasional comments from young men who say they desire to go on a mission for the purpose of learning how to speak more fluently or to develop poise. It should be remembered that this development is the by-product of forgetting oneself in the service of others.

As an Aaronic Priesthood adviser, one has a sacred responsibility to encourage the boys to participate in activities, projects, and gospel discussions—all of which are designed to provide experiences which will influence character growth. An adviser is more than just a teacher of a Sunday morning class. He is to become a real companion and a respected friend to every boy, to demonstrate sincere love and interest in the welfare of each boy. A good adviser is not concerned with past mistakes of the boy and does not expect and encourage him to confide in him his personal transgressions. Rather, he will teach him to unload these personal burdens to his bishop. An adviser should feel personally responsible to teach gospel principles and encourage discussion of gospel subjects. His challenge is to teach the young men to pray, to

THE PRESIDING BISHOPRIC'S PAGE

OUR NEED FOR SPIRITUALITY

WARD TEACHING SUPPLEMENT FOR NOVEMBER

President David O. McKay defines spirituality as "the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength."

Spirituality is not constant meditation and an indifference to surrounding conditions and responsibilities; rather, it is doing those things which are in accordance with the mind and will of God. It concerns itself with temporal life as well as with things of the spirit. In our work, in our play, in our associations with our fellow men, and even when we are alone, we must consciously and continuously control our thoughts and actions and keep them in tune with the principles of the gospel.

In everyone there exists a spark of spirituality which was born with them, but this spark seems to have died within some people because they are too concerned with accumulating wealth and satisfying worldly desires, and their minds are filled with worry, doubt, and unrighteousness. Many of these people have a sense of insecurity and feel something lacking in their lives. Converts to the Church have stated that they felt a need for something but did not realize what it was until they were taught the gospel and began to live its principles.

Obedience to the commandments of God is the key to spirituality. However, we cannot choose the commandments to which we will be faithful, obeying some and ignoring others. Unless we develop enough faith in God to obey every one of the laws which he has given to us, we will not receive exaltation and a fullness of spirituality. We must continually study and learn the commandments of God; for if we do not know what the commandments are, we cannot acquire perfection in obedience to them.

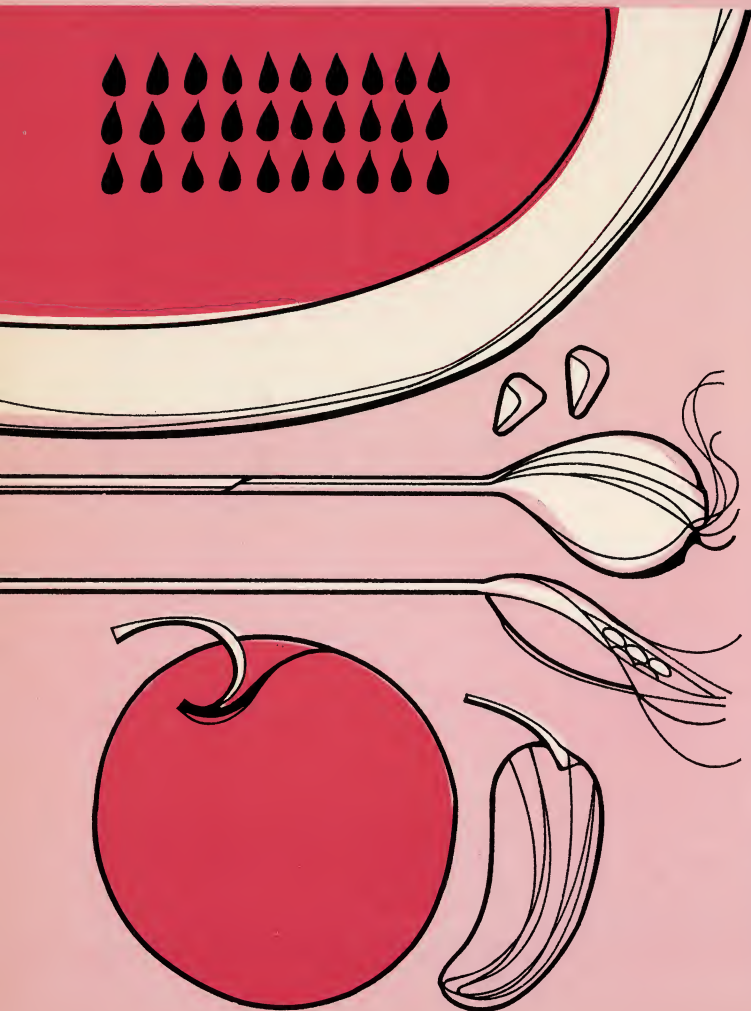
No one on earth, except Jesus Christ, has lived a perfect life; however, one purpose in our being here is to progress and attempt to perfect ourselves. If we continually strive to acquire self-mastery and reach toward spirituality and perfection, we may become perfect a step at a time. We can be one hundred percent in paying tithing and fast offerings; we can keep the Word of Wisdom and other laws of health; we can become more perfect in keeping the Sabbath day holy, in attending Sacrament meeting, and in acquiring the many Christlike virtues, until little by little we become perfect in all things.

As we strive to obtain spirituality, our ability to do right will increase and strengthen, and we will feel "the consciousness of victory over self, and of communion with the Infinite."

resist temptations, to respect parents, and to develop all of the virtues necessary to find favor with God and man. A good adviser will:

- Inspire quorum members to keep all the commandments and to prepare to become missionaries.
- Earn and establish mutual respect.
- Offer encouragement and suggestions, not criticism.
- Know what each boy has learned to do exceptionally well.
- Be a friend, become well acquainted with the boy's family, and visit the home often.
- Have poise, manners, and wear proper attire.
- Motivate and challenge quorum members—plan interesting activities.
- Speak clearly and distinctly.
- Use language the quorum can understand.
- Bear testimony frequently.
- Study and practise good teaching techniques—talk directly to the individuals—summarize important points.
- Be a good example.

OCTOB



The month of October involves all the senses, particularly the sense of taste. October tastes good. The harvest pours its abundance onto our dinner tables. This does not happen with just a trickle. Anything little or tiny has no place in October. Its thirty-one days are filled with bigness and goodness and richness. October holds an avalanche of gold, golden fields of harvest, golden apples, pears, and melons, vegetables full of golden goodness. Taste buds are stimulated with this cascade of abundance. Summer's jaded appetites are a thing of the past. Hale and hearty October has arrived. October tastes good.

ER TASTES GOOD

A little child once asked, "Do mashed potatoes taste the same to everyone?" Do they? Individual tastes vary in so many different ways. The aromatic zesty flavor of pickles is a wonderful satisfying taste to one and a medicinal taste to another. We all have our likes and dislikes. This world is a much more satisfying place to live in if we acquire the taste of all foods. This schooling of taste buds must start long before kindergarten days. Little by little a tiny baby can acquire a liking for different foods. Each flavor is a new adventure. It's well for mothers to lead their young children carefully through the different experiences of taste. A boy going into the army, a girl living in a college dormitory, both will make the adjustment quicker and better if they like all foods. Missionaries, in a strange country, are happier if they can sit at any table and truthfully say, "This food is delicious." We make friends by liking the same foods. One day a little boy came visiting and stayed to lunch but brashly and definitely pushed away all food offered him. At last in exasperation the mother asked, "What *do* you like, Jimmy?" and he answered "Tuna fish sandwiches." If you are just a "one dish person" you are not likely to be invited to sit down at different tables very often. Cultivate the tastes of others.

October does taste good. Gone are the mild summer dishes. Blandness has no place in flamboyant autumn. Cook the vitamin-filled bounties of the harvest. Eat fresh vegetables and fruits while they are so plentiful. Discover new twists to everyday foods. Make dinner for the family a Broadway production rather than a hot dog at a hamburger stand. *You* help make October taste good. Get out and use all those special seasonings. Herbs are to be used to enhance flavor. Food should not just be nourishing, it should be nourishing and exciting: exciting to the eye, to the smell, and to the taste. It doesn't cost any more to prepare a well-balanced, well-seasoned, and flavored dinner than it does to toss your family mild, tasteless, bland dishes. One big difference between a gourmet chef and a fry cook is his degree of understanding the subtle use of seasonings and the numerous ways to combine congenial foods.

Now let us talk about a few fall foods that make October taste so good.

Crisp Garden Relish

- ½ cup finely diced cucumber
- 1 cup finely chopped cabbage
- 1 tomato diced
- 1 cup cauliflower, thinly sliced
across flower
- ¾ cup chopped green pepper
- ½ cup diced celery
- ½ cup finely diced onion
- 1 tablespoon salad oil
- 2 tablespoons vinegar
- ½ teaspoon celery seed
- 3 tablespoons brown sugar
- ½ teaspoon salt
- ¼ teaspoon tabasco

Combine the vegetables and chill thoroughly. Combine the remaining ingredients and pour over vegetables just before serving. Good served with hot pot roast of beef.

Zesty Rarebit

Spread slices of toast with finely chopped onion mixed with prepared mustard and softened butter and serve a tasty rarebit over it. Makes a delicious Sunday night supper.

Fall Salad

Peel some small tomatoes and slice them but not quite through to the stem end. Slice very thin a cucumber (do not peel). In each slit in the tomato put a slice of cucumber and dress it with sour cream seasoned with a dash of powdered basil, salt, and white pepper.

Hearty Swiss Steak (serves 6)

- 2 pounds beef round steak cut 1
inch thick
- 2 tablespoons flour
- 1½ teaspoons salt
- ¼ teaspoon pepper
- 1 cup thinly sliced onions
- 2 tablespoons fat
- ½ cup chopped sweet pickle relish
- 1 cup finely diced celery
- 1 chopped pimiento
- 3 tablespoons minced parsley
- ¾ cup water
- 1 bouillon cube

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HALL'S REMEDY

Salt Lake City, Utah

Combine flour, salt, and pepper. Pound seasoned flour into steak. Brown in the fat. Pour off excess fat and cover the meat with the onions, pickles, celery, pimiento. Add the water and bouillon cube. Cover tightly and cook slowly 1½ hours or until meat is tender. Ten minutes before the meat is taken from the stove add the parsley. Add a little more water, if needed, while cooking.

Fragrant Pot Roast

- 3 pound pot roast
- 1 tablespoon fat
- 1½ teaspoons salt
- Dash of cayenne
- Dash of pepper
- 3 medium onions chopped
- ½ green pepper chopped fine
- 1 finely chopped clove of garlic
- 4 tomatoes cut up
- 3 stalks celery, finely diced
- 2 white turnips, finely diced
- 2 carrots, finely diced

Heat the fat in a Dutch oven or heavy pan with a tight fitting lid. Brown the meat on all sides and sprinkle with the pepper, salt, and cayenne. Add vegetables to the meat and cook over low heat tightly covered for about 2½ hours or until meat is tender. When serving pour any juices over beef.

Dressy Franks

- 1 pound of frankfurters
- ¾ cup cracker crumbs
- 1-12 ounce can whole kernel corn, drained
- 3 tablespoons pickle relish
- 3 tablespoons finely chopped onion
- 1 can condensed tomato soup
- 2 tablespoons water
- Dash of oregano
- 1 tablespoon minced parsley

Cut frankfurters in half lengthwise, being careful not to cut completely through. Arrange them cut side up in a baking dish. Combine crumbs, relish, corn, and onion. Place corn mixture evenly over franks. Combine soup, water, and oregano. Spoon over frankfurters. Bake in a 400 degree oven for about 20 minutes. Sprinkle with parsley and serve.

After the Football Game—Soup

Add 4-½ ounce cans deviled ham to 2 cans tomato soup and heat and

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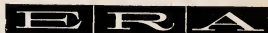
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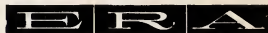
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Page 767

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stir until mixture is smooth. Add $\frac{1}{2}$ cup butter, pinch of soda, and 3 cups of milk, stirring constantly until butter is melted. Season with onion salt and a dash of hot sauce. Simmer for about 10 minutes. Accompany this soup with large chunky slices of toasted buttered french bread.

Crown Cauliflower

Cook separated flowerets of cauliflower just until crisp tender. Sauté 3 tablespoons minced onion in 3 tablespoons butter until golden brown. Add 1 teaspoon dill seed, 1 tablespoon flour, and 1 cup sour cream. Heat, stir until smooth. Do not boil. Season with salt and pepper and pour over cauliflower. Sprinkle with a tiny bit of sweet pickle juice. Serve hot.

Cheese Boats

Choose small zucchini squash and wash and cut in half lengthwise. Everyone will want a whole zucchini. Parboil the squash in a covered pan in boiling salted water until crispy tender. Drain and scoop out the seeds. Fill in shells with grated sharp cheese. Broil until the cheese melts. Serve immediately.

Cranberry Preserved Apples

- 1 cup sugar
- 1 cup cranberry juice cocktail
- 4 to 6 baking apples
- $\frac{1}{2}$ cup light brown sugar
- $\frac{3}{4}$ teaspoon ground cinnamon
- $\frac{1}{4}$ teaspoon ground cloves
- 1 teaspoon grated lemon rind

Stir sugar into cranberry juice in saucepan and boil together gently until slightly thickened (5 minutes). Peel, core, and slice apples and arrange in an 8 by 8 square baking dish. Pour syrup over the apples. Bake at 350 degrees F. for 45 minutes. Baste occasionally. Mix brown sugar, cinnamon, cloves, and lemon rind. Remove apples from oven. Sprinkle with the brown sugar mixture. Place under broiler for a few minutes until brown sugar starts to caramelize. Cool and serve as a relish or as a dessert with a scoop of vanilla ice cream on top of each serving.

Have you tried marinating raw carrot sticks in the juice drained from a jar of dill pickles? Let them stand in the refrigerator overnight and serve in a salad or as an appetizer.



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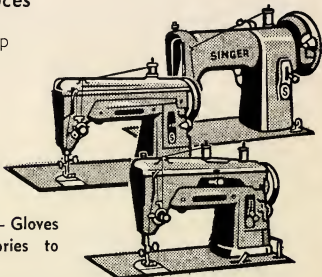
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MAKE FRIENDS WITH YOUR TONGUE

BY WALTER KING

You can talk your way right in and out of popularity. It all hinges on how much scope you give that tongue of yours.

Let's suppose you are interested in being popular and in making and retaining a large circle of well-wishers.

Every new person you meet should be eagerly accepted as a possible topnotch friend. Train yourself to remember names by becoming interested in people. Avoid having to start a conversation with the embarrassing remark, "I remember your face all right, but I seem to have forgotten your name."

When the conversation gets going, let your ears help your tongue win new friendships. Listen. Listen for all you are worth to what the other fellow has to say. Never let your tongue monopolize all the time. Ninety percent of the world likes to talk, and this ninety percent just loves the ten percent that will condescend to listen.

Be especially careful to use your head, too, whenever your mouth gets under way. Inject a little cold reason into your conversation. Don't make foolish statements. Don't exaggerate.

If the conversation develops into

an argument or a heated expression of conflicting views, your key word then must be graciousness of manner. The ever-popular person is always ready to give the other person a little bit of scope. Instead of screaming, "Oh, that's all nonsense. You don't know a thing you are talking about," try to retain your friend's goodwill by saying pleasantly, "Yes, I see your point. But don't you think that . . . ?"

Remember, too, the simple language of basic English is the best vehicle for everyday conversation. Affectations and slang expressions are out.

You can judge a person's temperament by the way he talks. A selfish person will cut in and interrupt the speech of his friends. When you talk, let others know you are civil and well-bred.

Inject a note of poise and dignity into your conversations. Never gossip about any of your acquaintances; it only raises doubt about the genuine worth of your friendship.

And never be caught boasting about yourself. Nothing will cool off your friends like bragging over your own accomplishments. It seems as if you are trying to set yourself up as a superior being.

Try this simple experiment: Think of three of your most popular friends. Consider their manner of talking. Aren't they using their tongues wisely? Well, there is the answer! Your tongue, too, can be your best friend-getter.

PORTRAIT

BY MARIE DAERR

*Her fingers aren't at home on ivory keys.
They cannot make sonatas sing or play
A melody for love or marching. These
Are fingers unacquainted with the way
A needle's pushed through damask or with lace.
Square-tipped and browned by sun, they are not
meant
For pouring from a silver pot, to place
A rose in crystal vase. Incompetent
At duties such as these, they nonetheless
Are wise in other ways. I watch them knead
The pillows in a pan of dough or press
A cloth to satin smoothness, plant spring seed
Or, sometimes, touch and cool a child's flushed
face. . .
And think, how infinite their strength and grace!*

Looking Toward the Temple

(Continued from page 710)

and power for his work.

The laws of the temple and the covenants of the endowment are beautiful, helpful, simple, and easily understood. To observe them is equally simple. It is marvelous, however, that the Prophet Joseph Smith, untaught in the ways of the world, could so place them in proper sequence in laying the foundation for human spiritual progress. This alone justifies our faith that Joseph Smith was guided by powers beyond those of mortal men.

For those who enter into the temple service in faith, in full surrender to the will of the Lord, the day will be a glorious experience. Light and power will come to them to assist in all that the future years may require.

Wherever one turns in the revealed gospel of the Lord Jesus Christ, and particularly in the temple, the conviction grows that the work of God is re-established for his specific purposes in the latter days. Temple service is to aid and to help us in qualifying for this mighty work: "... to bring to pass the immortality and eternal life of man." (Moses 1:39.)

DIMENSIONS OF THE TEMPLE

BY MIRANDA SNOW WALTON

The Tourist asks:

How high is the temple, how wide are its walls?

How large are its rooms, how broad are its halls?

How many entrances? How many people

Will it encompass from basement to steeple?

The poet answers:

The temple is as vast and high as God,

*As wide as universal truth is wide;
Its rooms and corridors so large, so broad*

That every soul of man can be inside.

But just one door, of righteousness!

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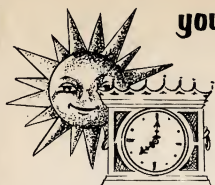
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Melchizedek Priesthood Page

(Continued from page 756)

into enthusiasm, which in its turn becomes the fire of fervent testimony.

However, visits for sociability and assignment are not to be confused with the annual confidential visit. Working with members and building friendships can go on endlessly (and sometimes aimlessly) if their only purpose is warmth. In the minds of each quorum president and his counselors must be the hope that in the soul of each member will burn the fire of fervent testimony and the energy to pour into active work the newly awakened desire to serve the Lord. Too, it is equally desirous that the loyal efforts of active members be kept alive.

LOTS O' PEOPLE'S KNEES

BY JAMES H. KONKLE

*I have a lot o' troubles that
I'd like to tell my dad.*

*It's such an awful problem when
I'm just a little tad.*

I hope that I can grow-up soon.

*I'd then be tall and stronger.
On walks with Dad, I have to run,
until my legs get longer.*

*A kid my size, when in a crowd,
has such an awful squeeze.
I look around and all I see
is lots o' people's knees.*

Further, every man needs to be checked up if he is to make progress. He should be accountable to someone appointed to measure and keep a record of his effort. This assignment has been delegated to the presidency of the quorum. Its responsibility is to warm and encourage—and to measure. The annual confidential visit is to further the function of work with members. In it the member actually measures himself. The president calls to his attention the measuring rod, with the marks upon it for actions which are easily measured. The gauge of public service is here. One cannot be asked about his tithing, fast offering, attendance at

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priesthood, Sacrament, and auxiliary meetings, or family prayer without measuring himself. The interview is not in any sense accusative, but rather for information and encouragement. The good which comes from it will not appear on the record which is handed to the stake president, but rather will be written on the member's heart.

Says he, "Perhaps I haven't prayed with the family as often as I should," and, if he is right in attitude, he determines to do better. Without the visit he probably wouldn't have thought about it at all. When any of us is in a rut, likely we don't know it, or we'd get out. The rut appears normal to us. The dignified, understanding inquiry of a loving quorum president as to our measurable actions is good for us, and serves as an easy measure of progress.

But no visit inquiry can hope to measure a man in his secret heart. What questions does he ask himself as his president departs? Does he feel reproved? The only rebuke worthy of the gospel is to be "moved" or implemented by the Holy Ghost—and the only rebuke ever necessary to a righteous man is merely the question.

The president asks, "Do you hold family prayer regularly?" A righteous man, remiss in this, will not be angry at the question. But his consciousness of not having completely satisfied his responsibility will prick him. In his reply will be not only his realization of fault, but also his determination to remedy the situation. No rebuke was intended. None is necessary. No offense is given; none is taken. This is the highest friendship two men of honor can have in the association of priesthood relationships.

After such a visit in which a friendship has been further cemented, the member, if truly sincere, will ask himself the questions which no one but himself may propose. The relation of himself to his wife and to his children cannot be immediately measured. The inner thoughts—what are his secret occupations of mind? How may he hone his own spiritual purposes to knifelike keenness? When does he start to purge the dross? How does he begin priesthood control of the inner man? These might well be his thoughts as he watches through the window the retreating form of his quorum president, fresh from the annual interview.

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The Last Word

A mother was trying to teach the concept of efficiency to her small daughter. "Remember, dear, try to use your head to save your feet." "But what do I do," she asked, "when it's your head and my feet?"

Only those who have the patience to do simple things perfectly will acquire the skill to do difficult things easily.—Johann Schiller

Calorie: the greatest aid to counting since the times table. — R. H. Grenville

Cosmetics are a woman's way of keeping a man from reading between the lines.

Strange is our situation here upon earth. Each comes for a short visit, not knowing why, yet seeming to divine a purpose. There is one thing we do know: Man is here for the sake of other men—above all, for those upon whose well being our own happiness depends . . . and for the countless unknown souls with whose fate we are connected by a bond of sympathy.—Albert Einstein



If you think driving recklessly is funny, you may die laughing.

Some people ask the Lord to direct them, and then they grab the steering wheel.

You cannot expect to feel God's presence if you are too busy.

If you want to stay young, associate with young people; if you want to feel your age, try to keep up with them.

Patience does not mean indifference; we may work and trust and wait, but we ought not to be idle or careless while waiting.

When a woman thinks of outer space it's to reflect on all the things she could store in it.—R. H. Grenville

Every noble work is at first impossible.—Thomas Carlyle



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